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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

NOTES FROM SICILY.

In laying before the readers of CHRISTIAN WORK some notes of what I saw in Sicily, I cannot pretend to give valuable official information; but in the belief that what interested myself may also interest others, I have put together some facts which came under my own observation, and which seem to me to have a special bearing on the present state and possible future of religion in the island. There is something primitive and, so to speak, spontaneous in what one sees in Sicily, very different from the features which arrest attention in Rome, or even in Naples. The interest is not so much political as social. We can in the island see how a nation conducts itself when suddenly set free from hereditary bondage; we can see still better, in our every-day intercourse with them, how the emancipated people regard the old and still mighty institution—the Papal Church—against which it has been for ages treason, spiritual and temporal, to utter a word, or even cherish a thought.

Popery has so long ruled the Sicilians, that it is still their chief concern. It is impossible that they can disregard the Church, even if they affected to do so; not only its ancient prestige, but its present power, compels attention. It is said that in Palermo alone are 4000 priests—a full fiftieth of the whole population. It is also computed—and there can be no doubt of the Sicilians keenly believing it—that a third of the island is in the possession of the Church. They tell also that about 7,000,000 francs scarcely represents the annual value of Church property; and assure you that the manifest disproportion between this sum and the whole worth of the island is caused by the Church having taken the best of everything. In consequence, every political grievance makes them think of the Church; if revenue is wanted, they look longingly at the rich endowments enjoyed by idle men in the priesthood; if hospitals are needed, their thought is how to turn a monastery into well-aired sick wards; and if their attention is turned to the miserable lack of education, they bitterly bethink them of these same priests, who might at least do the work of schoolmasters. The result of their new-born liberty has been to awaken a bitter enmity, on political grounds, against the clergy. Men are not afraid to speak in the dominions of Victor Emmanuel; and I never met with an intelligent man who did not speak loudly and sternly about fat monks and deceitful priests, in many cases going so much further as to tell how their possessions might bless the people if torn from the greedy grasp of Rome, and turned anew to use.

I was every day struck more forcibly with the transition state of popular feeling towards Popery. On every side are churches, and shrines, and monasteries, and convents—the noblest ornaments of the city, and emblems of ancestral faith and piety. Time and wealth have been lavished on these rich monuments of religion: all the pomp of antiquity is preserved to this day. The church doors are open, the daily service is performed as of old, and during Lent you can scarcely enter without finding priests at the altar, and a few worshippers on the floor. On the streets, innumerable monks meet you—priests of every order, and friars of every garb—all as it has been for many a hundred years. But no man heeds them. I only once saw a salute made to a priest, save by another of his own cloth, and the one reverential man had the look of a country farmer. I have seen a priest enter a railway carriage, and no man made way for him; I have seen another jostled in the street till his black robe was draggled in the mud; I have seen them sauntering on the Promenade, sometimes in company with citizens, and sometimes alone, but never drawing reverential regard. I saw mendicant friars saluted with a grin, and a grimace made at an old priest's back by some one whom his robe had touched a minute before.

So far as one can see, it is a deep-rooted hatred of the order which causes all this; and most certainly there is no appearance of degeneracy in the type of the individuals who represent that order.

Those who say that the Roman priesthood has lost its charms for the young and high-minded, must form their opinions on what they see elsewhere than in Palermo. In Rome one meets long troops of lads, and many bands of middle-aged, grey men, the younger evidently with characters unformed, and the elder not prepossessing. But here the majority are young men—handsome, intellectual, earnest, and apparently devout men. No honest Protestant can look in their faces without a thrill of sympathy and sadness. It is not a first impression, but my deliberate conviction, that makes me say I never saw anywhere finer looking men than the young priests of Palermo. One cannot look at these future teachers of the people without hoping—even were it against hope—that their influence will be better than that of those who have gone before them. It is true that I saw very few old priests of a similar type. Some are greasy and leering; some seem to be weary and worn out; some are defiant and proud; many observant and self-possessed: I could reckon on my fingers all the middle-aged and old priests who looked like worthy predecessors of those intellectual, calm, and sad young men. It may be that the young have not yet felt the full effects of the terrible system they uphold; the fact, at all events, is as I state it. But any priest looked better than the friars, with their robes and skull-caps, and in most cases their upper lip smeared with snuff, among whom I never saw save one that had not low cunning and greedy faces, without a trace of intellect or education. I am told they are a specially low class in Sicily, and I can well believe it. Yet the educated Sicilians, who mock the regular priesthood, pour money and food into the wallet of the friar; for though they despise his spiritual claims, he is the benefactor of the poor and destitute.

If it be true that no man is a hypocrite in his amusements, the Palermitans are sincerely devoted to ridiculing the teachers of their faith. The cheap papers, Italian and Sicilian, which are circulated in Sicily, are never so successful as when they hit at the clergy. I have some of these before me now, which were exhibited in shop-windows, thumbed in cafés, and spoken about in general conversation. One of these—I merely give it as a specimen—represents in one panel the Pope as an old woman with a hideous grin on her mouth, hanging Liberty, a fair woman whose features are distorted by the choking rope, while beneath the gallows Religion is lying dead; in the other panel a Turk clasps his hands in adoration of Liberty, who stands as a goddess, benignly smiling on her worshipper. Beneath are the words, "I Cristiani sono diventati Turchi . . I Turchi sono diventati Cristiani." ("The Christians are become Turks: The Turks are become Christians.") But the windows of the print-sellers and of the dealers in carved work are equally significant. It is no exaggeration to say that three-fourths of the ludicrous groups exposed for sale turn priests or monks to ridicule. Most of these are poor affairs, many of them are obscene; but they all tell the same tale, that men have ceased to believe in vows of humility making men humble, or of celibacy keeping them chaste. The great pamphlet of the hour when I was in Sicily was, "Non Piu Conventi;" and its author, who proclaims himself "uno Frate," denounces monastic corporations in words of startling power and boldness. So great was the excitement about this publication, that your readers may be interested in learning its conclusions.

The author shows:—1st. How religious corporations originated; 2nd. How and why they corrupted themselves; 3rd. What are their works and tendency in our own day? and after forty pages of hard facts, relieved by bursts of indignant declamation, he says towards the close: (I give the key-notes of the paragraphs in his own words) "What is the use of these monks and friars? *Men:* They denounce the laws of nature; *Citizens:* They vegetate in laziness and wantonness, offenders of the laws, suckers of the people's blood; *Italians:* They conspire against their mother; they curse the liberty that protects them; they welcome foreign servitude, and every misery, hoping to save themselves in the general ruin; *Christians:* They violate, distort, and falsify the sublime doctrines of Christ (innegianians), and cringe to blasphemous and liberty-slaying words from the cave of Trophimus, the oracle of the Vatican; *Men bound by religious vows:* They betray their oaths of obedience, chastity, and poverty, sworn at the foot of the altar of God; *Teachers of youth:* They unnerve the minds and contaminate the bodies of the young; *Possessed of funds,* they devote their ill-gotten riches to spread corruption and superstition, and are generous only to subsidize brigandage; and these, Florentines, encumber your Florence, and eat up every year 6,936,000 francs."

This was the best I saw; but others of the same kind were advertized in placards, and exposed in windows. Hundreds of copies of the cheap edition of Renan were in the book-shops; intelligent salesmen seemed to regard even that dreary "Life of Jesus" as better than the parody of the Gospels which priestly tradition had given.

What does all this mean? It means that men are laughing or raging at the representative teachers of their hereditary faith. It means that religious reverence is dying, while men sneer at its last agonies. But it does not mean that men are growing better. There are plenty to abuse Tetzel, but where is Luther to stir men to hold a saving faith in a preached Gospel? Rather there is Erasmus to sneer, or Sir David Lindsay to ridicule, and plenty to laugh; but teachers of the truth are not sought for nor do they appear. There is political Protestantism, but little Christian faith in the attitude of awakened Sicily. Some may rejoice, but I confess that I cannot, at the spectacle of men heaping curses and contumely on all that has represented religion

to them and their fathers, while they seek nought better in its stead. They are rushing from superstition to infidelity, and in this I cannot be glad. No doubt their present state makes Protestantism possible, but I am bound to say that I could see or hear of very little religion in it. That it will all be overruled for good, all good Christians will gladly believe; but I must express my opinion that much of the rejoicing at the present state of matters is, to say the least of it, premature.

Some may ask, Are there no Protestant agencies at work? A few schools, a few Protestant handfuls in congregations, are all that can be found. In Palermo I believe there are not 200 adult Protestants of every name and nation, and of this number the only Italians—not quite 50—belong to the "Italian Evangelical," *i.e.*, the extended Waldensian Church. In attendance on the schools of this church are about 150 children, and the teachers are three converted *frati*. The zealous and excellent minister, the Rev. I. Simpson Kay, a Scotchman by birth, and a licentiate of the United Presbyterian Church, was ordained by the Waldensian body which he now represents. His quiet tact and manifest earnestness have made a deep impression on various members of the Roman priesthood, and one at least of the three *frati* who have been won by his agency, is a man of considerable acquirements and mental power. He edits, under Mr. Kay's superintendence, a religious journal specially adapted to attract the attention of Popish inquirers. It is justly regarded as a wonderful step in advance, this Protestant journal of Palermo. This is not a remunerative enterprise, and on its behalf, and still more for his excellent schools, which are conducted at his own personal risk, I entreat aid from the generous to Mr. Kay. Yet who can but say, "What are these among so many?" Who that compares the handful of Gospel Christians in Palermo with the 200,000 citizens, and still more with the hundreds of thousands in the island, but will pray for more labourers in the harvest! Political opponents of Romanism may be jubilant in the view of Sicilian upheaving, but surely lovers of truth will see a call to exertion rather than to rejoicing.

I may be told that the Scriptures can be circulated freely among the inquiring people. But the answer is that not one in a hundred of the people can read; and in consequence, merely to circulate the Scriptures is almost as useless as to let Popery alone. The ignorance of centuries is not to be blotted out in a day. *Il meeting populare*, as the placards say, is almost the only means of rousing the minds even of the townsmen from the sleep of ages, and it seems to be a good deal used. But it is obviously at present a political engine, rather than a help to the Gospel, and in any case tends rather to rouse than to satisfy inquirers. And who is there to hold public meetings, and consecrate them to good purposes? It is easy from a platform to inveigh against the vices of the priesthood, and to clamour for a social revolution, and it would appear that there are plenty to do it; but if anything better than spoliation and socialism is to be the popular demand, there is need in the first place of disciples of Jesus to declare the true Word of God among the seething masses of Sicily. They who cannot read must be made to hear, and there is a field for many preachers in the island. But they are not needed only for "*il meeting populare*," whether its food be a discussion, a speech, or a sermon; they are needed to live among the people, and to teach them and their children what the truth is in Jesus; and if you will permit me to say it, I believe the best way to accomplish this is to help the ancient church which kept the Bible pure amid persecution, and can go with this witness of its faithfulness into the cities and valleys of the Italian kingdom, as a tender-hearted brother to lift up fallen brethren. No foreign mission can be more than exotic in Italy, but this may soon become, as it already claims to be, the National Evangelical Church. But without general education it is hard to see how Sicily can be weaned from superstition, unless to fall into an unsanctified and besotted animalism still more dreadful. The Government schools are doing much to educate the rising generation, and if men and women who can read will read the Bible, a new day will soon shine on their country. With a bold hand the king's minister plants schools everywhere, and the priests are shamed into something like rivalry. Many of the large churches devote part of their revenues to the support of schools, with curious placards advertising them, such as "Male and Female Schools in No. —— *at the expense of St. Matthew.*" Having heard very conflicting accounts of the doings in these places, I resolved to see for myself. With no introduction, save that I was a minister of the Church of Scotland interested in education, I was most courteously admitted by the priest preceptor, and invited to examine his classes. He made his children come forward and read passages selected by me; stopped his assistant (apparently a lay pupil-teacher) so that there might be no noise, and I heard some bright little fellows go through their work. I saw that when I requested him to give me a specimen of his usual work he called up some of the most alert of his boys, but what mortal man ever did anything else in the circumstances? There was one bright boy, with almost Saxon complexion, yellow hair and blue eyes, who had been only eleven weeks under tuition, and who read very well in a book that might correspond to the "fourth book" in our schools at home. His was admitted to be a remarkably exceptional case, but all the children seemed to like their work, and did it well. They had excellent class-books, leading them from the simplest sounds up to connected narrative. Their writing was very fair; the arithmetical class was mostly absent, as it was Saturday. This school contains about seventy boys, and in another room a similar number of girls. It has been, the priest

said, about three years and a half in operation, a period significantly reminding me of the time when Sicily passed from the dominion of Bomba to that of Victor Emmanuel.

All this is very hopeful; but Popery, in so far as concerns a steady aim at supremacy, is unchanged and unchangeable. To divert popular attention by giving something new, the priests are busily pushing into notice the worship of "Saint Joseph." Now that the "Immaculate Conception" is no novelty, there seems to loom in the future some additional glorification of the Virgin's Spouse. There was recommended to my notice very eagerly, a "Spiritual Association for the Perpetual Worship of St. Joseph, spouse of Mary the Immaculate," and a very curious production it is. I am told that many of the best of the young minds in the priesthood are eagerly advancing this Association, to the members of which special privileges of indulgence, &c., were granted by the present Pope on the 17th of March, 1859. The machinery of the Association is simple. The devotee selects a certain day of the month for the worship of this saint, and a pamphlet specially adapted for that day instructs him how to proceed. On its first page is a pledge of dedication, with a blank for his name and the names of his family; and it is recommended to make a branch association of thirty-one, so that every day of the month may be appropriated by some one of the associate devotees. Seven years' indulgence "applicable to the dead," is granted by the Pope for every day thus dedicated. The regular duties, which in the first instance begin after nine days' preparation, are to do "The Act of Virtue" specially named for the particular day; to give alms to three poor families in memory of the three persons composing the Holy Family; at an hour selected by the head of the family, all the members of the household to prostrate themselves before the image or picture of the saint and pray; if possible, to take the Holy Sacrament in the course of the day; and in every tribulation, in time of sickness, in necessity of whatsoever kind, to betake themselves to their saint, assured that they have secured a loving and mighty protector, and that they can ask of him, with fervent prayers, care and comfort. The dedicatory prayer, which shows how direct is the ordinary worship of the saints where Popery is fully avowed, says: "O glorious Patriarch, St. Joseph, who wast made by God head and guidance of the holiest of all families, deign to be from heaven head and guardian of this one also which now prostrates itself before thee, and begs to be received under the mantle of thy protection . . . From this time we choose thee as Father, Protector, Counsellor, Guide, Master, and put under thy special protection our souls, our bodies, our substance, what we are, what we have, our life, our death. Regard us as thy sons and thy possessions, defend us from all dangers, from all snares, from all the deceits of our enemies, visible and invisible. Assist us at all times, in all our needs, console us in all the bitterness of life, and specially in the agonies of death. Speak a word for us to the dear Redeemer, whom as a child thou didst carry on thine arms; and to the glorious Virgin, whose most beloved spouse thou wast! Oh obtain from them those blessings which thou seest to be helpful to our true well-being, our eternal salvation. Place, in fine, this family in the number of those who are most dear to thee, and enable it with a truly Christian life to make itself not unworthy of thy special guardianship. Amen." How long this new device will last it is impossible to say, but the very fact of Popery officially claiming public attention by such means, reminds us of many past periods in her history, when in a similar way she proved herself equal to the occasion.

Great efforts are also made to increase the attendance on the ordinary services of the church. The sermons during Lent—rare as sermons are in the Roman Church—seem to have been thinly attended of late, and hence extra pressure has been applied. On the pillars of some churches I saw a placard on the subject, which I was not allowed to copy, but it ran nearly thus: In these days, when that miserable thing Protestantism is spreading over the noblest territories of the Church, the Holy Father in his wisdom has protested in a worthy Encyclical, and has agreed with his friends and sons the archbishops of Sicily, that the best way of carrying out the spirit of the noble and holy circular is to proclaim, as is hereby done, that every one who goes twice to his parish church during this month will have a free pardon, and plenary indulgence, &c. &c. Considerable numbers were turning out of the country church when I read this, and for some time I asked in vain what was the subject of the sermon they had heard. At last one came forward, and said, "It was on Sin;" and a gratified *Yes* from all the rest seemed to affirm this somewhat vague description. Like a true Sicilian, our informant immediately held out his hand, and asked payment for his valuable information!

There were always some at prayers in the city churches, enter when we would. The scene on such occasions was rather wonderful than impressive. About fifty people were seen scattered on the marble floor, some sitting on one chair, with their hat on another; some kneeling and muttering, some telling their beads; some crouching motionless: all gazing intently at a priest, who, with his back to them, and an open book before him on the altar, bowed over the volume, lifted and lowered his hands, had a little boy carrying the book from one side of the altar to the other, while he followed it, and bowed and bowed again, and at times turned to beckon or salute, which, for aught one could see, might be either a blessing of encouragement or of dismissal—the whole proceeding having some vague resemblance to the one Day of Atonement in Hebrew ritual, but being much more like the mystic incantations of a wizard or of a heathen priest. Not one word was audible.

There were some anxious faces watching the dumb show; several were sober-looking men and women; but almost all had a vague, trembling, awe-struck appearance, as though something they did not understand, but had hope from, were being done in a mysterious way at the altar.

I attended at vespers in a country church, where the scene was much more impressive. It was simple, even like a barn, and, save the crucifix, its only ornament was a picture of the Virgin, with glass beads round her head to betoken gems. It was crowded by men in working clothes, women clean and tidy, but not in holiday costume—all from the village and country close at hand. The worshippers entered the church through a chapel sacred to the Virgin, and then knelt for about five minutes in rapid, audible prayer. The congregation in the church itself watched eagerly every movement of the priest; and when he turned to wave his hands towards them, shouted, or rather loudly groaned, their Amen. The worship was not stately, the priest's words were audible, and yet there was the same stricken and at times weary look on the faces of the people, as though they were worshipping in great awe they knew not what. But they sang a hymn together with a heartiness that few fashionable congregations, Popish or Protestant, ever show; and they actually screamed—their voices were too shrill to be pleasing—when they came to the Liturgy. At a certain stage an attendant put a yellow scarf over the priest's shoulders, and the people screamed more loudly; and when at last, with many a preliminary gesture, he raised his clasped hands, covered with the ends of this scarf, above his head, enclosing the sacrament in his hands, the wild recitation rose to a deafening shriek. The earnestness of these poor people was singularly impressive; and it was very touching to see how this was deepened when they could understand what they saw. I heard no music from any pealing organ that lingers on my ears like the simple and not very musical singing of these poor people in their rude little church.

A. H. Charteris.

GEORGE CHRISTIAN KNAPP AND HIS MISSIONARY PUPILS.*

The Eighteenth century was approaching its close. In its first decades a mission connected with the Orphan Asylum at Halle had begun its career vigorously and hopefully. At the close of the same period it seemed to have fallen "into the sere, the yellow leaf." It is true that donations continued to come in at Halle, and that missionaries who were theologians were still able to give their services to the two directories in Copenhagen and in London; that is, to the Royal Danish Missionary College and to the Society for the Propagation of Christian Knowledge. But the sources of the funds that had aided them were dried up, and their contemporaries had grown parsimonious. But the leader of the holy cause still derived a double inheritance from the Missionary Labour and in the Faith of his forefathers. Still, if even this solicitude for two East Indian fields of missionary enterprise had been his only concern, and not an addition to the obligations of a Professor of the University and a Director of the Orphan Asylum, already overloaded with his ordinary functions, it might yet have been impossible to check the decline of the system: a new period was arriving, and had already made itself felt by strokes of its wings which had strength enough, unfortunately, to throw down much of what its predecessor had erected. It is hard to express what emotions this retrograde movement must have brought to the heart of such a man as Knapp, when he saw and felt it.

In the preceding year, just before people began to write 1800, the direction of the missionary system was assumed by a man who had been connected with it more than a quarter of a century, and thus longer than were any of his immediate predecessors or followers. This was George Christian Knapp, a Professor of the University and a Co-Director of the Orphan Asylum. It was now one of his additional duties to edit the missionary reports which came in from India. He continued to supply the introductions which had been usually prefixed to them. The first that came from his hands cannot even now be read without emotion. It is pervaded by a tone of complaint relating to the increasing unbelief of the age and the decline of zeal for the missionary cause. In a sketch of the life of the man whom he succeeded in his peculiar vocation, he praises him especially because he had no sympathy whatever with the innovations in theology which have continually grown more noticeable since the year 1760, or thereabouts. With reference to missionary affairs he writes as follows:—"As I have, therefore, assumed henceforth the superintendance of the Missions in the manner set down, I have to solicit most fervently the friendly remembrances, the prayers, and the sympathising aid of all who are well disposed to this work. According to the powers which God bestows upon me, I will, with the most joyous alacrity, lend my hand to the support and the advancement of this institution for the extension of the kingdom of Jesus Christ, the first of its kind established by a Protestant Church. I shall also attend punctually to the transmission of benevolent contributions, and their application according to the intentions of benefactors. May it only please the Lord of the harvest to relieve the urgent and still increasing dearth of labourers qualified for his service, and to send yet more teachers

* Translated from "Der Missions Freund," for "Christian Work."

to these heathens to declare the way of truth, of purity, and of renunciation. For it is only by such labourers that his work among them can be fruitful for their benefit and for his glory."

But it would have been unmanly behaviour and unsuitable to the labourer in such a sacred cause, if the worthy man had done nothing but complain. No! he knew the everlasting ground on which his own anchor rested amidst others; and therefore the first words he pronounced to all who sympathised with the Halle Mission were necessarily delivered in a very different tone. "I am not ashamed," he continued from the end of the paragraph last quoted, "of a candid confession, that, of the objects of missions and of the vocation of a Christian teacher among the heathen, I think just as my forefathers thought." And herewith he begins a long exposition of that which a missionary has to bring to the heathens—as that his burthen must be the history of Jesus, as the Christ or Saviour of the World, of his incarnation, and the witness respecting God which He bore to the world, and his being appointed by God judge of the world; and how the remission of sins is obtained by faith in his name, &c. He energetically repudiates the proposition, that the rude and unintelligent heathen must be made intelligent and cultivated people before they can be made Christians. He employs a citation from the East Indian missionary history of the pious and lately deceased Niekamp, to contend against the probability that by principles of pure reason anything of moment can be done towards the suppression of idolatry; and he points out the folly of introducing a Christianity of ratiocination to the shrewd Hindu. He even calls in to bear witness a missionary named Pohle, who very recently reported, "I have observed that with the heathen we must not speak merely of the one true God, we must make them particularly attentive to the subject of human corruption, the grace of God, and the necessity of a Redeemer." It obviously was no fault of such a man as this that the spirit of missionary enterprise was declining; and assuredly the direction of the system could not have been placed in better or in worthier hands than his.

But before we enter further into his labours, we must mention a brief observation which he has annexed to the end of his Preface. He had already brought this to a conclusion, when he received a letter from Holland. The Dutch Missionary Society at Rotterdam, which had then been two years in existence, saluted the East India Missionary Institution at Halle—which she regarded as the mother of all the other missions among the heathen from Protestant Europe—and transmitted such of its papers as had been published up to that time. All this Knapp told his readers in a few words before he concluded, and observed incidentally that the same society had despatched its first missionaries to the Caffres in Africa. We shall have occasion, in the course of this narrative, to mention once more this brief observation of the worthy man's.

He had now entered into his office; and we must credit him with having taken a serious view of it, as might have been expected from the truth and integrity of his character. The cause had indeed long weighed upon his heart; and he had often made the difficulties that arose from its want of resources a subject of meditation. For when, eighteen months afterwards, in the first year of the Nineteenth century, he came again to edit the reports of the East India department in the missionary journals at Halle, he enunciated a thought, which was certainly not primarily his own, but which none of the friends of the missions in Germany had yet avowed so distinctly—a thought which afterwards proved most fruitful and beneficial.

As early as 1797, the missionaries in Tranquebar had petitioned the Royal Danish Missionary College, that at least a couple of assistants, who had not studied at a university, might be sent out to them. They most probably designed them to be employed in the schools or in other departments within the Mission. Nevertheless, it was universally acknowledged, that in the Missions of the Brotherly Union [Moravians], people who in general possessed no profound instruction had been known to labour with efficacy for the conversion of the heathen. Could not the experiment be tried in India? At Copenhagen the proposal was received with alacrity; only they had no such illiterate people at hand that were fit to be sent out. But a year afterwards a prospect appeared to present itself of obtaining auxiliary labourers of this kind. A number of Dutch soldiers, prisoners of war, had then been quartered in Madras. The excellent missionary Christian Wilhelm Gericke, had taken them under his compassionate care; and the Lord had vouchsafed a blessing to them. Many of them gave promises of becoming sincerely pious Christians. They began to pray; they exerted themselves to instruct others, to admonish, to console—it was all so novel to them that they were astonished at their own achievments. What could be more obviously advisable than to select the most capable among them for the missionary service? Gericke had long harboured such a wish; he now thought himself on the point of succeeding. But it was a failure; the people he wanted went wrong. They took it into their heads that they had the Holy Spirit in the manner of the apostles and prophets; and they pretended to have divine dreams and revelations, in consequence of which they despised the further instructions of the missionary and every book that he gave them, saying. "We are taught by God alone, and we cannot err." Such fanatics as these were totally unfit for missionary work. Gericke was obliged to let them alone. One of them only was capable of being rendered useful. He was a bookbinder, and learned printing at Gericke's station, Wepery. Hence he was at least fit to be employed in repairing books. But there was a much greater desire to have an assistant in the proper work of the Mission, for which it was requisite to

have learnt the language of the heathen. It was for illiterate men for this department that they continued to inquire.

But, while in India the position of affairs seemed to threaten that such wishes would perish unheard in the heart, our God was preparing elsewhere the realisation of the contemplated system, at first silently, and little by little, as is His way. In the middle of the year 1797, there had come to Berlin a journeyman weaver, one of the peculiar and almost extinct class of the fastworkers. He had been named Daniel Schreyvogel, and born at Lindau, on the Lake of Constance. Finding employment, he prolonged his stay; and he had no reason to repent of it, for his God had work to give him. He guided his steps to the church of Jänicke, and by the latter's preaching and spiritual ministrations guided him to the knowledge of man's only Saviour. But at this time the believing Christians in Berlin were also struck by the intelligence what a blessing had fallen upon the latest labours of the English missionaries. For instance, on the 28th of July, 1796, the first emissaries had been sent out (to the number of seventy) from the London Missionary Society, which was founded a year previously; and among these there had been many "illiterate" persons who were unavoidably accepted to work as missionaries. Accounts had come of their arrival on the shores of the Pacific, and of their first successes; and these excited ardent interest. Under these influences Daniel Schreyvogel came to the determination, "I must also get myself prepared for this, to preach hereafter the Gospel of Jesus Christ to some heathen nation. If only God would disclose to me an opportunity." Such an opportunity had soon to present itself. He avowed his desires to his spiritual adviser, Jänicke, who was glad to receive him, in February, 1800, as a pupil, for an experiment of his capacity for missionary labour. Such was the beginning of the first missionary school amongst us, and Schreyvogel was the first missionary of the new class.

But where was he to go when he had received sufficient instruction? The most obvious course was to turn to Halle, and inquire of Knapp whether illiterate persons from the south of Germany could be received and employed in the Mission. As early as the autumn of the same year they found means to present the novice personally to the Halle Professor. The impression that Schreyvogel made upon him was a favourable one. He mentioned him afterwards as a promising young man, whom he had a well-grounded assurance, that by God's assistance he could very creditably occupy this position in the service of the Mission. Accordingly no time was suffered to be lost; but Knapp nominated this promising young man, soon after their conference, to the post of a missionary catechist at Tranquebar. The nomination was approved at Berlin. There was then nothing wanted but an opportunity of travelling by the way of Copenhagen to the East Indies. Meantime the man's practical preparation for his duties had to be completed with dispatch. For this Schreyvogel went in December, 1800, when the moment was just approaching that separated the two centuries, to "a remarkably skilful and honourable teacher," as Knapp tells us, in the kingdom of Saxony, to become better prepared for his future vocation, under the guidance and superintendence of a very conscientious and experienced preacher.

This goodly prospect of obtaining in a new way a labourer for a mission had to be communicated during the spring of the first year of the 19th century to the Christians of Germany in the Halle missionary journals. Before Knapp did this, he first announced the death of the East Indian missionary, Joseph Daniel Jänicke, the brother of the Berlin pastor, who, having been sent out from Halle among the English, had stayed abroad twelve years, and departed this life in May, 1800. On this occasion, however, he expresses himself as follows:—"I am assured that the friends of the good cause of Christendom will unite their wishes and their prayers with mine to the effect that God may allow our Missionary institutions to be successful in finding such men as know from their own experience on whom they believe, and thence feel themselves constrained, out of grateful affection for Jesus, to work uprightly for the propagation of the Gospel, according to the measure of the powers committed to them. On such workers alone depends, under the Divine blessing, the future continuance and development of the missionary system. For it is from such alone that it can be expected that they should flinch from no hardships and perils, and should devote themselves to their important vocation in a disinterested and unworldly spirit. But can we dissemble from ourselves, that the number of those who are thus disposed, especially among the possessors of scientific culture, has considerably declined since the middle of last century, and seems still to be declining? Hence, on this account also it has long been the earnest desire of our missionaries, that not exclusively men educated in universities, but illiterate honest young men from all parts of Europe should be supplied to them as auxiliaries, of whom it can be expected that under their guidance they may be more thoroughly trained for usefulness among the heathen in distant countries. And there are now so many other missions, in which experience has shown plainly enough that this is the easiest and surest way, especially in modern times, to attain this goal." So writes Knapp. Then follows a narration about Schreyvogel, his residence with the teacher in Saxony, and his contemplated embarkation. In all this he saw a Divine index, set up at the commencement of the century for the direction of the missionary system into new paths.

Events, however, did not correspond entirely to the wishes and designs of men in this matter. The nominated catechist passed through Denmark on his way to India, in September, 1803—why so late is not ascertained—having during the interval been

again with Jänicke in Berlin, "to be thoroughly grounded in some additional elements of knowledge required for his future career." His embarkation gave Knapp great pleasure. He spoke of it six months afterwards, and remarked that it was now nearly a century since Bartholomæus Ziegenbalg and Heinrich Plütschau had gone out as the first ambassadors to the heathen from a Protestant Church; and therewith] he uttered the wish that "God might allow the unexpectedly serene twilight of the departing century to be the forerunner of goodlier days in the beginning of the next century of the Mission, so that even in that remote region all the heathen might soon come forward and adore the only God, and honour His name." The prayer has been fulfilled, for India has since this time been visibly plunged deeper into the life-giving stream; nevertheless, the decline of the missionary system conducted from Halle was not arrested. From abroad but few encouraging accounts were received. In his native Germany the zeal for the missionary cause was manifestly declining. The grievous disasters of the times may have contributed to prevent any missionary journals from Halle having been published between 1808 and 1815, seven years of famine. Afterwards they came out almost year by year. A querulous tone again becomes predominant. "The London Society," Knapp writes in 1816, "has again lately commissioned me to choose and send out to the missionary stations under its management at least two new Lutheran missionaries; I have till now, however, found no one qualified or inclined for this appointment." He consoles himself by reflecting that from the Church of England Missionary Society, five missionaries have lately been sent out to India, among whom three were Lutherans from Germany. One of these was the Weimar candidate, Deokar Schmid, and the two others had been prepared for the missionary service under Jänicke; these were, Schnarre, who died early, and the well-known Rhenius. But what a consolation was that! Why then was it only in Berlin that a missionary seminary for illiterate persons could be established? Subsequently, his pupils went no longer across Halle and Denmark, but mostly into the service of English societies, and were no longer appointed missionary catechists, but began to occupy posts as regular missionaries, for the most part in an exemplary manner. The Basle Missionary Society began its labours in 1815, and from the first made it an object to give to young people, chiefly of the lower classes, a tincture of necessary instruction, and then to send them among the heathen. All this work Knapp saw going on round about him; he gave an account of it in his missionary journals; he visited sometimes the congregations of brethren in Gnadau, and rejoiced to receive the reports they imparted to him from the remoter stations. And did he succeed in introducing, even in Halle, the new ideas which he had himself first enunciated? Did he add, perhaps, to the Orphan Asylum a seminary for future missionaries? No, he was unsuccessful. We know not if Knapp had ever estimated whether such an undertaking were feasible. In the position of affairs at that time it would have been a stillborn child. He saw without envy how God favoured other efforts which were made in other parts of Germany. Other missions flourished, and that of Halle declined. But Knapp continued doing in all integrity all that was incumbent on him, and all that was given him to do. To retain charity and uprightness in such a position speaks of a humility and an interest in the missionary work which were without doubt genuine.

But our God was not pleased that the mode of obtaining missionaries, so successfully inaugurated, should be only indicated verbally by Knapp. He ordained that this man should himself, in the evening of his life, help towards forming an illiterate man for the missionary service. A young elementary teacher, by name Frederic Gottlob Kayser, who had been set over a village in the neighbourhood of Leipzig, had on the 1st of January, 1822, heard the clergyman in his church read some missionary reports, which took possession of his whole mind. He begged for the book from which these were cited; and, on reading the descriptions of the misery of the heathen he began to reflect with emotion—"How! what if you also gave yourself to this holy work? For how few are here the labourers! How great is the harvest!" Thus prompted by his heart, the young man prayed, and then went to his pastor. The latter directed him to the Missionary Association at Leipzig, and its secretary, Mr. Tauchnitz, junior. Before going thither, Kayser asked his mother her opinion; and she offered no opposition. In Leipzig they supplied him single numbers of the Basle Missionary Journals. These took hold upon his mind yet more strongly. His heart continued to prompt him "to Basle, to Basle." But the Leipzig friends had become attached to him, and wished to help him to the attainment of his wishes. They immediately thought of Halle, and wrote thither. The answer came in the form of an invitation. Then the Leipzigers sent their young teacher, in the autumn of 1822, to be introduced. The Deacon of Halle, Hezekiel, took him to Knapp; and the aspect of the venerable old man, with his mild and benevolent address, won immediately the heart of the visitor. Basle fell at once into the background; and now the only question was, how he could conveniently be prepared for the missionary service in Halle. In taking leave, Knapp said to Kayser, "Take further counsel with God in prayer about your resolution; and the will of the Lord will be accomplished."

The result was, that an arrangement was agreed upon, by which the young man was to be brought to Halle at the commencement of the winter quarter. Knapp received him in his house: the Committee of the East Indies Mission paid for his board and his books; and his other necessities were supplied

by the Leipzig Missionary Union. And now, what was to be learned? In order not to delay exercising him in giving instructions, he had to take charge of some classes in a girls' school connected with the Orphan Asylum. He soon took in hand the English language, which he had the prospect of requiring so extensively. Under the direction of Deacon Hezekiel, his earlier Latin studies were resumed, and a few classical authors perused. O! that this simple course could have been carried on still further. But no! the young man was likewise obliged to attend lectures in theology. None, however, on the Old Testament; for of Hebrew he had very little command. Otherwise, however, he was seen in the lecture-rooms of nearly all the theological professors; he even acquired some knowledge of medicine, surgery, and the physical sciences. To understand and give an account of all these subjects, of course cost him time and trouble. But he especially extolled the lectures of Knapp, whom he called his father-like friend: he intimates that they had the most salutary effect in forming his heart and enlightening his mind. He was, moreover, heartily grateful to him; and if the remaining pupils for instance would burst out laughing at the recital of the miracle of the Gergesenes, Kayser assuredly did not join them in it. It was his recreation and his delight on a Saturday evening to attend the edifying meetings which were held at the house of a pious burgher of Halle, the wheelwright Wagner. Here their time was sometimes occupied in Christian conversations, sometimes they sang, prayed, and heard addresses. In the latter cases, Kayser was usually the leading speaker.

He had been already three years in Halle, and it began to be expected that he would soon start on his voyage, when Knapp died on the 14th of October, 1825. Chancellor Niemeyer, who succeeded to the administration of the missionary system, considered it as a charge bequeathed him by his predecessor to assist the pupil of the Mission in entering upon his labours among the heathen. He accordingly inquired of the Church of England Society in London whether they could employ him. Their decision was delayed till the ensuing year, but was then an approving one. Thus the young man had at last a prospect opened to him. During the course of 1826, he repaired from Halle to London. There he was at first received with much cordiality by the members of his Missionary society, and provisionally appointed to the East Indies, as was arranged by letters. However, a change soon occurred, the grounds of which are still a mystery. Whether it was English jealousy of a German missionary, or German shyness, which could not accommodate itself to English forms, social and ecclesiastical—at all events, differences arose between Kayser and his new friends. But where fire is lighted, fuel is easily found for it. The German pupils of the Missionary Institution at Islington visited their newly arrived countrymen, whose colleagues they expected shortly to become; and he returned their visits. Without any special reason these meetings were prohibited. A short time after, it was signified, in the most obliging manner, to the young man, that he was not learned enough and not enough of a proficient in languges and sciences to be sent to India as a missionary: and that he had better go back to Halle. This was a hard blow; and Kayser was humble-minded enough to offer his services as a teacher for any missionary station whatever. But he was repelled and dismissed with the admonition, "If you will not return to your own country, try whether you can get yourself received by some other missionary society." Kayser's heart would not suffer him to think of a return to his native country; so that no course now remained open to him but to try whether God would afford him any access to the heathen elsewhere.

He found no reason to be ashamed of his confidence. The London Missionary Society very soon entered into negotiations with him, which led to satisfactory results for both parties. Kayser entered their service regularly as a missionary. He might have gone to India if he had requested it. He was asked whither he would go; and the Society had a province for him in India. But he did not like to go to work after his own choice, but to be directed. He accordingly answered "I will go whither I am sent." And towards what part of the world was the momentous decision to direct him? Not towards Asia, whither all the missionaries from Halle had as yet gone, but to Africa. And to what African race? To the Caffres in South Africa, the very people whom Knapp had mentioned in his first discourse; whose only pupil was thus to go out to the poorest among the poor, of whom he had in his first discourse made sympathising mention.

This was just at the time when the superintendent of the London Mission in South Africa, Dr. John Philip, was staying in his native country, in order to obtain from the Government legal protection for the aborigines of Cape Colony. With him Kayser entered immediately into relations, and obtained from him some general information about his prospects. The experienced missionary then informed the novice that he ought not, on any account, to go out to the Caffres unmarried; he would, therefore, have to seek a wife. For this step he again needed good advice; but Providence still befriended him. The young German missionary had made acquaintance with Dr. Steinkopf, of the German-Lutheran congregation of the Savoy Church in London. Of him he appears to have made a confidant in reference to what he needed, and was soon helped by him out of his difficulty. There was in one of Steinkopf's classes a young German woman employed, Christiana Böhrer, from Homburgh-vor-der-Höh. She had but recently made up her mind to go to New Zealand as a teacher among the heathen natives. Might not the little Caffre girls exercise her solicitude as advantageously?

Providence consented that she should bestow her hand upon the intending missionary among the Caffres. The latter was then ordained, and—what was a most significant circumstance, took his vows upon the Holy Scriptures exclusively. On the 20th of March, 1827, they both embarked on their voyage toward the Cape.

It was on the 21st of June that they first reached Cape Town. Their vessel had already been given up as lost there; for several which started later had arrived. They had been detained by grievous storms. Mrs. Kayser had suffered much on the voyage; but our missionary had been in the best of health. The Bible, Thomas à-Kempis, Gossner's Treasure, and other books, had been his spiritual refreshment. In Cape Town the German residents made an attempt to retain the young man as their preacher. But he looked on this as a temptation, and resisted it. His order directed him to Caffraria. Thitherwards he went by sea as far as Algoa Bay, and then by an ox-cart to the mountains. His first destination was the *kraal* of the chieftain Tsatsu, with whom the London Missionary, Brownlee, had come to reside a twelvemonth before. At his side met the two fraternally disposed German missionaries, and began in charity and gladness to labour in their noble vocation. They began during the last days of September, 1827.

During the first years of his career, Kayser felt altogether like a Halle missionary. Knapp had always insisted, as long as he lived, that the missionaries furnished from Halle to the two societies were to send him regular reports and detailed journals, and otherwise to write abundantly to him. To these rules his inmate and grateful pupil conformed; and his correspondence with his chief and his friends at Halle was very lively. At that time the East Indian missionary journals entered very freely into details about the Caffres and Southern Africa. In return, Kayser received from Halle books and drugs from the Asylum. It was not, however, in the nature of things that this intercourse should continue. Chancellor Niemeyer soon died. His successor governed the affairs of the Mission not more than about a year; then he died also. Niemeyer, the son, who succeeded him, had perhaps never been seen by Kayser, and was a complete stranger to him. It was with Deacon Hezekiel that he longest remained connected, and his letters to him were also published at that time in the Halle missionary journals. In one of these, of December, 1831, we read, in relation to one branch of the missionary career, "My translation of the miracles of our Lord and of the Gospel of St. John into the Caffrarian language is now complete; and during this last half-year I have, with the assistance of John Tsatsu (the converted son of the old chief, who had been appointed a teacher at the station), been labouring at a translation of the Acts of the Apostles, which is not yet ready. During the same space of time I translated some short discourses, from which I will endeavour to preach to the Caffres without an interpreter. This year our celebrations of Divine Service have been very largely attended by Caffres from near and far. I remember Sundays when the church was so full, that a number of Caffre women, who came somewhat late, were unable to find room even to sit on the ground." Thus wrote the missionary, who had not been found good enough for India by the Church of England Missionary Society.

His efficiency was, moreover, acknowledged by his superintendent, Philip. For when, in 1833, the Caffre chief Makomo, who dwelt with his people along the upper part of the Keiskamma river, had requested the aid of a teacher, there came an order to Kayser to prepare himself for founding a new station there. Our friend started accordingly; and came first without his family to the place designated, to prepare such an abode for himself as was absolutely needful. On returning to get ready for his final removal, he dispatched a letter to Halle, notifying this change of residence. This was dated July, 1833, and may have been read the following year by the friends of the missionary cause in Germany. It is remarkable that it should have been the last that remained of his that has been published from his native place. From that time the Halle journals began to receive more matter in consequence of the reports sent in by Berger, the missionary dispatched to Borneo, and it appeared that they could readily dispense with the reports from Caffraria.

But it was now no longer to be needful that the memory of the blessed Knapp and of his pupil should be maintained by the missionary circles. The Lord had ordained another means of perpetuating it. It became necessary to give a name to the new station on the Keiskamma, and Kayser's affectionate heart prompted him to name it after his revered teacher and fatherly friend, his counsellor and benefactor, Knapp. He called it accordingly Knapp's Hope. And this is still the name of the Keiskamma station of the London Missionary Society. There the missionary Kayser is still living and working, a grey-headed man and stricken in years, surrounded by flourishing children and children's children—two of his sons are already in the missionary service. Both together, the station and the man, Knapp's Hope and Kayser, form a missionary memorial to George Christian Knapp.

In the thirty-one years which have elapsed since this place was founded, the missionary has been three times a fugitive from it. He was driven from it in the well-known Caffre wars; and only on the restoration of peace was he enabled to return to the forsaken spot, where he found only dust and ruins. But he was not too much annoyed to begin patiently over again; and the station rose several times in renovated youth from its ashes. Happy would he have been if his spiritual erections had been restored as easily. But the conquered heathens began, it seems, to listen to the word reluctantly; and it was only after some delay that they could be brought to

hear the things which belonged to their peace. Kayser exerted himself conscientiously to bring Christian doctrines home to their minds. His God has likewise been his powerful guardian, who has never failed him amidst all the disquietudes and distresses of his life. More than once an uplifted arm, which would have darted the assagai at him, has dropped down, and the envenomed hate of incensed Caffre men and Caffre women has been unable to hurt him. In such perils, converted and unconverted Caffres have given him a shelter, and have thus shown that they regarded him as a true friend of their race. And this he was indeed. For he not only devoted his own life to the conversion of the Caffres, but he also went abroad to invite the emissaries of other societies to take part in the arduous, but not futile, labours of the Caffrarian Mission. It was he who induced the Berlin missionary, Döhne, to set his foot in a land which was originally quite beyond the plans of those by whom he had been sent out. In his house Döhne received the welcome of a hospitable fellow-countryman, especially because he had been the first German visitor of Knapp's Hope. When he was taken ill the Halle drugs had to be used, and they manifested their far-famed efficacy. By Kayser's side, during a stay of several weeks, Döhne commenced his studies of the Caffre language; and the help of a German teacher contributed much towards enabling him to master this difficult language with comparative rapidity. They then visited in company the Caffre chief Gasela, who had asked to have a missionary near him; and Kayser assisted in looking out for a site suitable for a school-house. Thus to him, under the Lord, Caffraria owes it that, besides the Moravian congregations, another German missionary society is taking charge of the poor natives. If we contemplate Knapp's Hope from this point of view, its name becomes more distinguished. But, besides this, it comprises some of the missionary stations which have been the most abundantly favoured. After the last war, a new commencement was made with sixteen adults and twelve children, the entire number that had been saved out of the earlier occupants. The fruit of twelve years of labour has been to raise the number of the congregation to 112 members. Much prayer and preaching had been requisite before so many Caffres could be united in a community by the Holy Sacraments. The venerable man is at present assisted in his labours by one of his sons, but he is himself by no means infirm.

Among the missionaries of Caffraria he has gradually become, if not the oldest, at least one of the oldest. Hence he is not allowed to be absent when any extraordinary solemnity goes on at any of the stations. For instance, if churches are to be consecrated, he has to deliver the inauguratory sermon; and his voice is heard with efficacy at the subsequent meetings or collections. He is peculiarly delighted if he meets any of his German brethren on these occasions. His tongue is now unused to his native speech; for he has during the last forty years spoken English or Caffre exclusively. But his heart has remained German. He is glad to come again upon German airs, such as those with which the "Evangelische Kirchenzeitung" supplies him; to German books he still turns lovingly. At such times his mind recovers its vivacity and his eye its brilliance; he shakes hands with our missionaries, and rejoices from the bottom of his heart, that in the far-off land of his fathers thousands should now witness with their eyes, that Knapp's hope and prayer, "Lord send more labourers unto Thy harvest," is now receiving a more extensive accomplishment than at the time when he himself was the only man upon whom that dear and now blessed teacher turned his eyes in hope and confidence.

A YEAR'S MISSIONARY LIFE IN DAMASCUS.

Part II.

During the previous years of my missionary life I have been much given to evangelisation trips. During the year of which I am now giving an account, my numerous occupations in town, with the Press especially, have not allowed me to make many such trips. It is principally through native agents, both itinerant and resident, that I have been enabled to carry on the work in villages. I will, however, give an account of some of my own missionary tours during this year.

The first was to the north of Damascus. I have there two little communities, those of Nabk and Deir Atiyyah, founded by me in 1857; I ought to say founded by me ministerially, for my dear friend, the late and truly blessed Gibran Shahadah, had been labouring there for some time as a catechist, before I came to embody the results of his labours in the form of two little churches with regular Sunday services and ordinances. I laboured there during the year 1857—8, but my health having totally broken down under the hardships of such a rough mountain life, I had to come back to Damascus, leaving each village under the care of a school teacher. Since that time no minister of the Gospel has permanently settled in either of these two villages, though they have been occasionally visited from time to time by me and other missionaries, in order to baptise the children and administer the Lord's Supper.

It was in Nabk that occurred in 1857 the affair of

the Mohammedan convert Khalil, which made some noise at the time both in Syria and in England. The support which I obtained in this affair from the British Government, especially through the exertions of the well-known scholar and active missionary, the Rev. J. L. Porter, considerably contributed to establish in practice the principle of religious liberty already granted by the firmans. This affair also contributed to win to the Protestant mission the esteem and affection of all the native churches, by showing that we had come, not to give the last blow to that Eastern Christendom which, always losing ground, had, however, resisted for twelve centuries the attacks of Islamism; but to hold the common banner of Christianity on high and as bold as any other church.

Many and many had been the events which passed in connection with my stay in Nabk and Deir Atiyyah in 1857-8. Many difficulties had been overcome, many persecutions endured, much had the seed of the word been sown on the stones as well as in the good earth. As soon as the Protestants of these two villages heard of my return to Damascus, they sent a deputation to me, to ask me to visit them at once, in order to administer to them the Lord's Supper, of which they had not partaken for nearly two years, and to baptise their still unbaptised children. I promised to visit them towards Easter, and resolved to avail myself of this opportunity to visit also several other towns which lay in that direction, and in which there are Christians.

The first of these villages on my road to Nabk, was Mu'arra. Its distance from Damascus is about five hours' ride. It contains about 800 souls, some belonging to the Orthodox Church of the East, but most of them to the Greek Catholic Church. I found them all very poor and very ignorant. Their village had been plundered and burnt during the massacres, and most of the houses, as well as the village church, were still lying unrebuilt. When I reached the place where most of the villagers were assembled, they rose to me, and some of them, taking my horse by the bridle, invited me to alight and take some rest among them. I told them I was quite ready for some rest, but most especially for some dinner, luncheon, or whatsoever it might be. Could they sell to me a little bread and milk, and prepare for me some eggs broiled in butter? I was at the middle of my day's journey, and literally dying of hunger.

Many persons have judiciously remarked how much light is thrown upon Scripture manners and customs, and upon the interpretation of many parables, precepts, and other passages, by a tour, much more by a stay, in the East. Since I have been a missionary, my duties have been too numerous and too practical ever to allow me to make tours in search of manners and customs. There are, however, many facts, which, without my looking for them, have struck me as illustrative of the Bible. The New Testament view of the practice of fasting had always more or less remained for me a difficulty until I came to the East; but now I think myself a little more enlightened about the real nature of Apostolic fasting. If a man wants to fast, he does not require to shut himself up in a cell, as idle monks do, who by a sinful abstinence of food give themselves artificial illnesses, ruin their health (the gift of God), shorten their life, and make its miserable remains useless to mankind. I suppose Saint Paul fasted most of his fasts while riding from one village to another, over long burning plains without water, and over rocky mountains without inhabitants. A man who adopts such a life in the East will find how little his opportunities for eating and drinking coincide with any preconceived notions of dinners and dinner hours. This, I suppose, is fasting; but such a fasting is not a mere loss. It does not inflict a privation and suffering upon a man, without conferring a benefit upon others. While the missionary is pursuing his dreary ride under the burning sun, and thinking what a comfort it would be if he could find on the road a little tepid muddy water to dip a mouthful of stale bread, his heart is not left comfortless as if he were undergoing a useless torture. In the poor village which is the term of his journey, there are souls hungry and thirsty, but of the bread and water of life. What a joy his arrival will cause to those good simple-hearted friends, all of whom, from the young child who was a babe when he last came, to the beautiful Abraham-like old man with the silvery beard, will greet him, a young man and a stranger, with the sweet name of Aboona, Our Father!

Then the sitting on rugs round the fire, kept up burning with the herbs of the desert; then the patriarchal meal, and the long evening conversation, closed with family prayer; then the well-earned sleep under the humble roof; then the morning of the Sabbath, that day of rest for man's nature, in which the ministers of Christ on earth, and his Father in heaven, alone continue to labour; the catechism to children; the examination of candidates for the fellowship of the visible church; the public service with the sermon on the morning; and at eve the Supper of the Lord, with the plain Arab bread and the cup of cheap material. All those means of grace, and many others, are for many Christians who live in Europe the blessings of every Sabbath. For our dispersed brethren in Syria the blessings of such a day must be made to suffice for a whole year. It is in such a season of grace that they must gather the strength which will enable them to resist Satan, the world, and the flesh, until another similar season comes, or if it comes not, until their death.

My asking for a little food scandalised the inhabitants of Mu'arra very much. "Milk! eggs broiled in butter!" said they. "Is there a man calling himself a Christian who would taste these things to-day? Is this not the holy week? No such articles of food are found at such a time in this whole village."

"What, then, have you to give me?"

"Only bread, black olives, and water."

"Bread, black olives, and water will be deemed an excellent dinner by a hungry man," said I; and I soon gave them proof.

While I was eating, all the villagers were surrounding me, and looking at me with great curiosity. I began by asking the blessing, which evidently diminished their prejudices against me by leading them to conclude that, at any rate, I believed in some Divine Power. One of them ventured to ask if I prayed to the Virgin Mary, observing that, if the answer was satisfactory, I could hardly be such a desperate infidel as I had looked at first.

My answer was: "I pray to God alone."

"Is there any Christian who does not pray to the Virgin Mary?" was the reply.

After a moment's silence, I, in my turn, ventured to ask some questions.

"Do you read the Gospel?" said I.

"We do not know how to read," answered they.

"Is there any Christian who does not read the Gospel?" said I.

I asked, a little afterwards, "Who is the school teacher of this village?"

"We have no school," said they.

"Then who teaches your children to read?"

"Nobody."

"Is there any Christian village where there is no school, and where nobody teaches the children to read?"

This conversation, short as it was, had evidently made a great effect. The peasants were anxious to prolong it—to inquire who I was—from whence I came, but I answered no questions. I asked for my horse, which had also been taking a hearty meal; I rode and started at gallop for Ma'lula, one of the three last villages of Syria in which the Syriac language is still spoken.

I reached Ma'lula before sunset. I intended to be the guest of the Greek orthodox monks of the convent of Saint Thala, but the Roman Catholic monks having met me at the entrance of the town, took me by force to their own convent—that of Saint Syricius—situated on the top of the curious rock on the side of which Ma'lula is built. They received me with their usual hospitality, gave me an excellent dinner—such as the locality could afford—and treated me to a bottle of an exquisite wine made by their own hands from the grapes of their own vineyard. On my suggestion they introduced to the people the subject of a school, and promised to agitate this matter at once, so as to give me an answer, after a few days, on my return from Nabk.

I left Ma'lula on Friday morning, and three hours' trot and gallop brought me to Nabk. The proofs of affection with which I was received were very touching to me. I held preparatory services on Friday evening, Saturday morning and evening, and Sunday morning. On Sunday afternoon I baptised a child born some months before. At sunset we met again for the celebration of the Lord's Supper, when ten of us sat together at the Lord's table. Among the communicants were the two principal Christian inhabitants of the village, the one belonging originally to the Greek Catholic, and the other to the Syrian Catholic Church. During the evening we had a service for thanksgiving, and so was this blessed season concluded.

I went to Cara on Monday morning. It is the residence of Muhammad Agha, the able and well-known ruler of Palmyra, Caraithain, Sedad, &c. This was my first visit to that place. I found the inhabitants willing to have a school, but none among the Christians is able to become a schoolmaster.

I went to see Muhammad Agha before I left. He received me with great courtesy, and spoke with me for about an hour in the purest Arabic that I ever heard. He declared himself very anxious to have a school, and undertook to provide a place for the schoolmaster, if sent from abroad.

My visit to Cara having been protracted, I had only the night to spend in Deir Atiyyah, where I found the brethren in their usual state, only a little annoyed that I had given the Lord's Supper in Nabk, and not in their town, and could not wait with them until the next Sunday.

On my way back I visited Yabroud, where I was able since to establish a flourishing school. I reached Ma'lula again at three o'clock on the Tuesday after Easter.

This was the last day of the Easter holidays, which were all to be closed at sunset, as this is the hour at which, in the East, days are supposed to end and commence. The monks took me into the garden of their convent, a delightful spot irrigated by a magnificent stream. There all the villagers were celebrating the feast by dances and other amusements. The dances in the East have this peculiarity, that men do not dance with women. Either men dance among themselves, women only looking; or women are the dancers, and then it is hardly becoming for a man to be a spectator, unless he has some plausible reason, as that of being a friend of the family, or of taking a very particular interest in Scripture manners and customs. The monks having declared that I had both excuses, I was admitted to the dancing lawn.

The girls, in their pretty mountain dress, executed a very peculiar dance or pantomime, the alleged object of which was to catch an imaginary gazelle, supposed to be cutting capers in the air. To that effect the girls formed two circles superposed the one to the other. The girls of the upper circle had their feet on the shoulders of those of the lower circle, and had not only to keep their balance, while the lower circle was dancing, but also to make great exertions in order to catch the gazelle. The dance of the young men was rather stupid; but about half an hour before sunset, while the groups of parents and girls were slowly returning to the village, only stopping here and there to dance a last dance or sing

a last song before the feast should be entirely over, all the young men formed one circle, the arms of the one placed on the shoulders of the other, and began to sing and dance the famous "Mahala," used with the necessary variations, both by Druzes and Christian mountaineers as the first signal of war. Mahala (in good Arabic, Ma ahla) means "How sweet!" and here is the translation of some of the verses of the song of the young Ma'luliots:—

How sweet! how sweet!
The death of an enemy, how sweet!

The saltpetre of our powder is not weakened,
And our muskets shall fire thunder.

How sweet! how sweet!
The death of an enemy, how sweet!

Our Sultan is 'Abdul 'Aziz;
But our trust is in our Christian Kings.

How sweet! how sweet!
The death of an enemy, how sweet!

This was hardly Christian, whether it was sweet or not, but it was extremely impressive; and it was to be remembered that every one of the young men present had lost a father, brother, or relative, either during the last events, or a few years before, when the Turkish Government stormed and sacked the town of Ma'lula.

On my return I visited the village of Saydanaya, where there is a Greek convent resembling a fortress. I also revisited the village of Mu'arra, where instead of being, as a few days before, received as a heathen, I found the villagers willing to have a school. The son of the priest offered his services as teacher of a school in which the Bible alone should be taught. Since that time that young man has died, and after his death, the greater part of the village have declared themselves Protestants, and accepted a new teacher sent by me, who holds there Sunday services.

The son of the priest accompanied me to the Greek Catholic village of Ma'runah. There I was received with courtesy but with no encouragement. I found the inhabitants very bigoted and ignorant. No school was or ever had been in existence in the village, no inhabitant knew how to read or write, and the priest was a staunch supporter of the peculiar variety of Romanism known under the name of Ultramontanism.

My proposals for a school having been rejected, I went back to Damascus rather saddened at this last result, though, upon the whole, satisfied with my journey. At some distance from the village, I saw in a field beside the road a man of tall stature, occupied in planting fig-trees with his sons. I galloped towards him across the field, and asked him if he was from that village of Ma'runah, whose inhabitants knew nothing of the Word of God, and would not even learn it. "I am," answered he, "from that village, but far from rejecting instruction or the Word of God, I should be most happy if any man would come to teach me and these sons of mine. We have lived hitherto in a frightful ignorance, more like cattle than like men." I asked him if he could find a house for a schoolmaster if I sent one. "My own house," said he, "will be ready for him! Have you any man to send us?" After some reflection, I said, "I think I have." "Then," said he, "have him in readiness, for after three days I will come to Damascus to take him, make him ride on my donkey, and drive him to our village." That single-hearted peasant was as good as his word. Three days after he came to Damascus, took with him the schoolmaster, and led him to his own home. Since that time that man and his nearest relatives, forming about three families, have been steady in their profession of the Gospel, and in their efforts to learn it more fully.

On my return to Damascus I had to give to the community a little more organisation than I had done before. Beside the Sunday service, we established a second service in the afternoon, and another during the week. I also began to hold, for the few European residents, a Sunday service, which was in French, Italian, or English, according to the nationality of the majority of the persons present. All this was done under great difficulties, for I had not yet been able to find a suitable house with a suitable room for meetings, and I was still living in the hotel, at a great distance from the Christian quarter.

My next endeavour was to occupy as many as possible of the places recently visited by me, by sending a school teacher to every village which had expressed its willingness to have one, and had not yet got him.

In providing stations with school teachers I have hitherto followed two different methods, the one peculiar to me and recommended by my own experience, the other recommended by the experience of other missionaries. Each method, I think, has its advantages and disadvantages.

Whenever I have at my disposal a good school teacher or catechist, and the means of supporting him, I engage his services at once, whether I presently have a place where his services are required or not. Being an efficient evangelist, I hope that wherever I send him, even if it be to a locality where people are priest-ridden, and unwilling to hear the Gospel, he will, by word and by example, make that Gospel known to a few at least, and so open a door for further advance. But if while my well-qualified agent is labouring with little success in a locality, a prospect of greater usefulness appears to be opened in another locality, I transfer him to the place of greater usefulness. This is what all other missionaries do like myself.

But if at a moment when I have nobody to send there happens to be some great want for an evangelist in a certain locality; if, for example, a whole village declare themselves Protestants, as was lately the case for Mu'arra, and if I see that my neglecting to send there somebody to keep up the movement will give time to the Jesuits and their friends to begin their intrigues and regain their ground, then

I rather send a man imperfectly qualified than to allow the movement to die away by want of a quick action. If necessary, I transform into an evangelist, for a few weeks or months, any member of my community that I find willing to leave his affairs to do the work of God. Sometimes these improvised agents behave uncommonly well, their zeal, devotion, and practical good sense making up for other qualifications in which they may be wanting. If among two or three of them there is one who behaves less well than the others, he is the first one that I recall, but not before having found a better one to send in his place. Whenever a thoroughly qualified and professed missionary agent can be engaged, I send him to take the place of that one among my provisory agents who is less qualified, or who has been able to enter the service of the mission only for a short time, and at a great detriment to his affairs.

There is also a third method, but I have found by experience that it never answers at all, and therefore I never follow it, except when I am compelled to it, that is, when I have no funds. It consists of never engaging an agent, however qualified, until there is some actual demand for his work; and of never satisfying an actual demand for an evangelist, however urgent, until an entirely suitable person can be found. In this manner young men who would have been excellent servants of the mission, are left a long time without employment, get discouraged, turn themselves to some other occupation, and are no more to be had when required; and on the other hand, religious movements which might have been decisive if taken up in time, are allowed to die away, while months are spent in the search of a suitable person.

But of all manners of carrying a missionary work, the one which I have found the moft ruinous is that which consists of acting by jerks, beginning a work, covering a district with schools and missionary stations, and then at an hour's notice, on the receipt of a mail, have to give up the whole for want of funds or for some other cause. This destroys all the good effect of past and future efforts; of past efforts, because not being continued, they fail to secure the objects for which they were chiefly intended; of future efforts, because people accustom themselves to consider missions as unsteady in their efforts, and cease to trust them. Wherever a Protestant work has been for a time successful, that success has come from this, that a number of persons in that place have cast their lot with Protestantism, and thereby incurred the hatred of other parties. The missionary effort being ceased in that locality, all those persons not only remain exposed to the rage of their enemies, but exposed to ridicule, and deprived of the religious ministrations and spiritual advantages for which they have sacrificed all.

The working of all these four methods has been exemplified during the year of missionary life of which I am giving an account. To the village of Cara, I sent a school teacher of the regular kind, highly recommended, highly qualified. But he lacked perseverance and did not remain. His having been sent at all merely proved a loss of money to the mission. Another agent, equally qualified and equally recommended, but younger, has been employed by me as superintendent of all the schools and stations, and has discharged his duties to my entire satisfaction and that of everybody concerned. Of my other agents, seven have given complete, and one partial, satisfaction, while two have given little satisfaction, and have been soon discharged. As a general rule, a religious movement is more sure to assume both importance and permanency if I send there an extemporised evangelist, than if I send a man who is habitually earning his bread by acting as an evangelist or schoolmaster.

I have not yet been able to occupy the town of Cara, nor that of Ma'lula. I have given up Nabk and Deir Atiyyah to another missionary agency. In Yaboud the work is going on prosperously, and many children, both Christians and Mohammedans, frequent the school. I have purchased a piece of ground for building a church and school at some convenient time. In the meantime, the Sunday service is regularly held by the school teacher, Dhib, in the hired school-room.

The three villages of Mu'arra, Ma'runa, Saydanaya are near each other, and in each of them there is a Protestant movement. Mu'arra is the place where the greater number of declared Protestants are. When on my departure I have been obliged to diminish my staff of evangelists, I have left Mu'arra under the care of the faithful Deacon, 'Abdul Masih, who both teaches in the school and holds Sunday services. He additionally visits Ma'runa and Saydanaya, and holds divine service in Ma'runa every Sunday.

Two other schools have been going on during the greater part of a year in the two villages of Arbin and Catana. These were not proselytising schools, and the teachers as the people belong to the Greek orthodox persuasion. The Bible, however, and the Bible alone, is taught. The reason for my establishing those two schools was the abandoned state of the few Christian families which inhabit those two villages. They suffered much during the massacre, and are now so hardly pressed by their Mohammedan neighbours that there was danger, had I not established the schools, of their being driven to embrace Islamism. Not only had the schools the advantage of teaching all the children of these Christian families, besides a few Mohammedans, but the fact of a British mission having a footing in these villages was a great protection to the poor Christians.

Catana lies at the foot of Mount Hermon, five hours south-west of Damascus. When I went there I also visited the villages of Judaydah, Sahnaya and Daraya, in each of which there are Christians, and in each of which a station and school ought to be established. This I was intending to do, but was prevented by my departure.

In Coolesyria there are about forty Christian towns and villages, most of them very poor, ignorant, and abandoned, having no schools, and no clergy to take care of them. All that part of Syria is well known to me. I went there in 1860, on behalf of the Anglo-American Relief Committee, to distribute alms to all those poor villagers whose homes had been either burned or plundered. After visiting the villages, in order to be personally acquainted with their wants, I took my head-quarters in the Temple of the Sun, at Ba'lbakk, and there, during six weeks, the population of every village came by turn to receive at the door of my tent the alms of Christian England. I made it a point to give every article of dress and every sum of money with my own hand, as they were handed to me from the stores by my attendants. How touching it was to hear every one of these poor people, in receiving the quilt, the mantle, the shirt, or the sum of money allotted to him, exclaim: *Allah yansur ul Malikah!* God save the Queen! I am persuaded that if any English Missionary Society would undertake to supply the wants of that whole district, a school might be at once successfully opened in every one of its forty villages, as well as in its natural capital, Ba'lbakk. Every one of those school teachers ought of course to hold public prayers on Sunday. The ablest of those teachers ought to be placed in the most important localities; and those among them who would give the greatest amount of satisfaction ought in course of time to be ordained, so as to become the humble pastors of these humble flocks.

In the Hauran, south-east of Damascus, there are several Christian villages, all very poor, and sorely persecuted by their Mohammedam and Druze neighbours, as well as exposed to the incursions and exactions of the Bedouin Arabs. There is in the Hauran a man of the name of Khalil, an old man but still full of energy, who has known the truth for some ten years, and has been preaching it all over his native district without receiving any other help from missionary agencies except the occasional grant of a few Bibles and other books. That man came to my house in the month of November, 1864, and was my guest for several days. All the brethren loved him very much, and he is certainly a very lovable, out-spoken, single-minded, as well as courageous Christian. He has a good deal of learning, and can make beautiful verses in Arabic. At the request of the native brethren in Damascus, I had already engaged the services of that man, who has been long known in missionary papers under the name of "Khalil, the Hauran Apostle." This might have been the beginning of a great work in the Hauran; but as I soon saw myself in the necessity of coming to Europe without having anybody to leave in my place, I had to give up that project for the time being.

My frequent conversations with the excellent old man Khalil, while he was my guest, were not without confirming me in an opinion which I have frequently expressed, and the truth and importance of which appears to me every day more evident. While it is of the utmost importance that in missionary efforts the preaching of the vital truths of the Gospel should obtain the greatest prominence, the next important thing is, that the results of the preaching in the minds of the few or many converts should without delay be embodied in stated forms of worship and palpable church organisation. Proselytism, not immediately followed by organisation into regular Protestant Churches, not only is incomplete, but also has another result, and serves another cause than that which it is intended. Men born in Protestantism, having had the advantages of a Christian education according to the principles of the Bible, may for a long time, not without detriment to themselves, but without any considerable modification in their creed and habits, live in some distant places where they have not the benefit of stated means of grace. When a church is established where they live, or when they come back to their native country, the religious views and habits of their childhood resume their influence as if there had been no interruption in their enjoyment of Christian privileges. The case is totally different with new converts. If they are not at the very moment of their conversion embodied in a church visible with a Sabbath, a public worship, a pastorate, and visible ordinances,—if they, instead of that, are left for years to their Bible and their own reflections, without the assistance of the means of grace that God himself has instituted as a help to our weakness,—their thoughts will be, during all those years, perpetually ascending and descending the ladder which goes from Popery to atheism, without ever knowing on what precise steps to stop. Some of them will finally return to Popery or to their native creeds. Many will finally settle in rank infidelity, and, attributing no importance to any religion, will allow their children to be educated in that in which their fathers were born. A few will continue to call themselves Protestants, but a conversation with them will show in what peculiar sense they employ the word Protestantism. Either they mean by that word an opposition to everything that Protestantism opposes, but without any adhesion to anything to which Protestantism adheres as positive religion; or they will, like Khalil the Hauran Apostle, be of a more pious, mystic disposition. They will love Christ, love his Gospel, feel Him to be their Saviour; but having lived in his communion for years without Church fellowship, without Lord's Supper, without Sabbath, they will hardly understand what these material things can be good for, even if they be not some horrid remnant of Popery.

These things are not Popery, they are Protestantism; not its most essential part, but one of its essential parts notwithstanding. We have no right to disregard a part of what God, who is a Spirit, and Christ, who is more spiritually minded than ourselves, have condescended to institute of visible

means of grace and ordinances. The visible means of grace and ordinances are made for us not because we are spiritual, but because we are carnal. In heaven we shall require them no more, and they shall be abolished. As long as we are on earth we need them, the more carnal we are the more we need them; and it is because new converts are expected to be less spiritual than other Christians that it is less safe to leave them for any length of time to the mere direction of the spirit, without organising them into visible churches.

In Damascus I had not yet succeeded to establish a boys' school; but I had one in the suburbs of the Maidan, which, however, was shut on my departure, to the great detriment of the cause. I had in Damascus itself a female school under the direction of Mrs. Prager, who teaches the English language not only to the girls of the school, but also to about twenty-five boys who come every day after the school hours. I am very anxious to give the natives of Syria an opportunity to learn the English language. Many of them know the French, in which they read nothing but Romish books, if not, rather bad novels and the works of Voltaire. The English language possesses precisely the honest and Christian kind of literature which a mission ought to be anxious to spread.

All the branches of missionary activity which I have briefly and incompletely described represent a considerable sum of daily labour, though of labour under difficulties. Had I chosen to enter into anecdotes, which would perhaps have interested my readers more than this bare outline, I might have shown by many instances that not only true spiritual work has been done, but also permanent spiritual results obtained. A general interest in religion and religious knowledge has been created and maintained in places where ignorance, superstition, and priestcraft had heretofore reigned undisturbed. This framework of missionary stations, though small, far too small, has commanded such a degree of attention that not only have Papists and other opponents thought it worthy of their most serious attacks, but even friends of the good cause have been alarmed at the lavish expenditure of money which, as they supposed, such a large scheme must necessarily entail. The fact is, however, that this whole organisation has cost considerably less than the support of one single missionary; and this again gives an idea of the length that money goes in Syria, when spent in carrying on the work through native agents, superintended by only as many missionaries as are necessary. Missionary Boards ought to appoint fewer missionaries, and give every one of them the means of supporting a well-appointed staff of native helpers. Without that, not only the lives of many men, who might have been happier and more useful to the cause of the Gospel in their own countries, are in danger of being sacrificed without adequate compensation; but also considerable sums of money are lavished by the different Boards without any proportionate result. Ten native agents, at the very least, can be supported with the same sum as one European or American Missionary. It follows, that a Board which is able, for example, to hold three stations with three missionaries, should be able at the same expense to hold twenty-one stations, by the means of one missionary and twenty native agents; the probable result being, say after ten years, the establishment of twenty-one Protestant congregations instead of three. My great desire of seeing the Missions in the East placed on a thoroughly efficient footing, ought to be my excuse for bringing before the public such prosaic calculations as these.

MR. JOHN BOST'S INSTITUTIONS AT LAFORCE.

THE following letters from the Rev. J. Bost, Minister of Laforce, Department of Dordogne, will interest those who are already acquainted with his well-known institutions for orphans and for sufferers from incurable diseases.

LAFORCE, *May* 22, 1865.

It has pleased our merciful God to cause me to pass through troubled waters. I am slowly recovering from a serious illness which, without bearing all the characteristics of the one from which I recovered two years ago, has given my medical advisers much cause for anxiety. The second lung is now diseased, and I shall pass through life, henceforth, with a very shattered constitution. On Sunday last I was able to resume preaching, but I feel that disease has made great progress in my chest. A very little work tires me, the effort of correspondence, formerly one of my greatest pleasures, is almost more than I can undertake; nevertheless, when I received your kind letter, I was almost determined to visit England, but felt such a journey would be highly imprudent, at present.

I will try then to enable you to picture our asylums by as simple and exact an account as possible, and trust that you will not only continue to support us with your liberality, but endeavour to interest your friends in our cause.

La Famille Evangélique, which takes in poor Protestant girls, orphans of every age, and young girls exposed to various dangers, is quite full. All the beds are occupied, and we have no room for any more. The applications for admittance are numerous, they come from all parts of France, but at present it is impossible to increase this portion of our work. We progress satisfactorily within, without dissension or serious difficulties. The children are mostly born of poor parents, and brought up in

ignorance, presenting on their arrival a picture of sin in its various forms. In order to reach the soul of a child you must first touch the heart, but sometimes you are tempted to ask, have they got any heart? We have despaired of some dispositions, but God has known how to manifest himself to them, and often we have realised the truth of the words "the last shall be first." The Famille consists, just now, only of little girls—all the elder ones have left. The last went away to take a situation as housemaid in one of the most respectable families at Bordeaux. I have in my own home two now in training, and I quite think they will turn out good servants. Our correspondence with those who have left is very frequent and pleasant. These children are scattered under the four winds of heaven; they wish us to sympathise in their sorrows, joys, and success. One of them, a very clever girl, writing a few days ago, says: "Oh! if I had more heart, more love for my God, I would leave my situation, where I am very comfortable, to take the place of sewing mistress in La Famille, as you are in want of such a person. But I remember how naughty I was; and what trouble we gave to our mistresses—then I shrink from such a task, and ask myself if I could command obedience from so many young girls." The girl who writes thus has been five years in the same family, and has travelled in Italy and Germany with her employers. She is an excellent needlewoman, and would be very useful to us; but I understand her fears, and shall leave her to decide for herself. Poor girl! when I think from what she sprang—two of her sisters are women of bad character, one of her brothers has been condemned to hard labour for life, her father a worthless character—I can only say, truly she is a brand plucked from the fire.

Another girl I must mention: her employers write word: "She is quite a treasure to us." She is coming to spend a month at Laforce, after an absence of five years; she wishes to refresh herself with a visit to us all. She was launched into the world through sin, and she would have been lost, like her mother, if we had not taken her in.

Those who are married also keep up their intercourse with us, sending most interesting accounts of their homes and families. They are subject to various trials, but have learned in the Famille to know Jesus as the source of life, and to look to Him for consolation in their sorrows. The remembrance of the Famille is very dear to them, their "home," as they call it.

We are expecting, next week, two children who are epileptics; the woman who will accompany them is the mother of two of the children in La Famille. She sends her last sou to pay a portion of their schooling. Poor woman, she was so delighted when she came to see them a year ago, to find them so gentle and affectionate. The eldest of the children is the friend of my little Leila, about three years old. When the mother heard that I allowed her child to come into my house, she trembled with joy, and looking into my face, said:

"Sir, are you not afraid?"

Oh, no! I am not afraid, my ardent desire is to see my dear little ones living amongst their companions. The presence of my little ones raises the tone of our young girls; they know that I trust them with what is most precious to me in this world. It is of great importance to place before them well-educated children, and by this means to make an indirect appeal to their consciences.

Five of our young girls will take the sacrament on Whit Sunday; one of the five will be Sophie Bennet, one of the children you have been educating for some years. This will show you that a change for the better has taken place in her: there are still faults, which we hope to see corrected before she leaves us. Her sister is a good little thing, but not very brilliant; she will make a trustworthy little maid some day, I hope. We have good tidings of the two Sianjins, your former children. Both of them have excellent situations in Havre in good families.

Bethesda. — An Asylum for Incurables, Blind, Idiots, and Insane.—This asylum presented itself before me in all its beauty and sad reality a few days since. The weather was lovely when I entered. I saw the gardens in good order, the little parterres well kept, and breathing of spring. Here and there groups of children walking about—further on, a form on which was seated a poor girl in a very sad state. In the morning she had been compelled to go to church, and they had been obliged to put her in a barrow, to lift her out of the mud in which she had seated herself, declaring she would not walk. Poor thing! I went up to her, and four of us managed to raise her off the seat, and at length succeeded in inducing her to walk, leaning upon two of her friends, and pushed by two others, who sang to her, "Come along, pretty one, four ladies' maids will not be too much for you. Soon Mademoiselle will require a coach drawn by four girls." One sewing mistress, formerly a pupil in La Famille, sang to her in a loud voice everything she could think of to enliven our poor simpleton. At last she cheered up, and allowed her net and shawl to be arranged, and there was a chorus at Bethesda to celebrate Mademoiselle's returning health. If there had not been such cause for sorrow the scene would have been most laughable. Six weeks ago, this poor girl had given her friends much uneasiness by declaring she would deprive her governesses of sleep. To effect this, she got off her bed, seated herself on the counterpane, and passed the night in kicking the floor with her feet, and knocking her head against the wall. I threatened her with a strait jacket if she continued such conduct a moment longer; she understood, and was quiet. She had escaped a short time before with scarcely any clothing. The weather was cold; it had not ceased raining for a week. She was not found for thirty-

six hours, notwithstanding a vigorous search; she had crouched under a tree, wet through, and having had no food. A warm bed soon restored circulation.

I went into the infirmary, and was received with sighs. A poor girl, who could not die, was seated upon her bed in despair with the weight of accumulated suffering. She lived by laudanum; a series of diseases were consuming her, She has not left her bed for four years, and our prayer is, "if it be possible remove her from this world." At her side lay a girl, rather deficient in understanding, but possessing some compensating moral qualities, paralysed. One dear infirmary nurse said to me, "Oh! sir, it is hard to suffer night and day." I went down, and was soon surrounded by young friends. What an appearance of prosperity had come over these poor creatures, who, nevertheless, bore upon their countenances either suffering or stupidity. When the bell rang, fifty young girls walked in good order, Bible and hymn-book in hand, to attend the Bible-class.

The children who have left Bethesda continue to write to us. I have just received a letter from one of them. She has been for some time in a situation as nursery governess in an English family. She speaks of having met with much pleasure some of her former Bethesda friends in England, happy in their homes, and enjoying good health. One of our former invalids has been at Malta for the last fifteen months as governess. We hear, with gratitude, that she conducts herself well in every way, and yet we were very anxious about her when she left us.

We learn at this asylum to understand the words "Rejoice with those that do rejoice, and weep with them that weep." It is not always easy to command one's affections towards this family composed of such extraordinary materials.

But joy predominates here over sadness, and we all seek to look happy and cheerful. "A contented heart bringeth health to the bones." We know it well, and the Apostle says, "Contentment is great gain."

Siloam (for boys suffering from the same complaints as the inhabitants of Bethesda). This asylum, which suffered for some years from want of a good manager, is now very prosperous. An intelligent and able manager has completely transformed it, so that it now ranks with the two first. The number of invalids is thirty. Taking everything into consideration, Bethesda does not contain so much misery as Siloam. Our boys possess nothing to attract attention; they have no personal advantages; their dress, too, is more sombre; and, as it fits more closely than that of the girls, it shows out more the defects in their figures. Poor children, they are all the more deserving of pity; and, if they have no outward charms, they compensate for them by many precious qualities. Those who have the management of them, admire their submission and resignation in misfortune. When I am able to join them, the pleasure is reciprocal. Some weeks ago I dined there, and was seated next to an idiot of enormous strength, who had often threatened me. He had been assisting the masons, and his blouse was full of lime. He gave me his bread, saying, quite graciously, "Take a piece of my bread to please me." He was much gratified that I had been willing to sit near him.

On my left was a paralytic, hardly able to lift his fork; further on, an insane boy calling himself high-sounding titles, as "King of Babylon," "Prince of the great Signors," &c. Some of the more sensible were arranged at a second table, and my eyes filled with tears as they looked at me and said, "We are *en Famille* to-day." It was indeed very pleasant to me to be called the head of the family. I do not disclaim the parental title, and I consider that God confers a privilege on you in permitting you to assist in maintaining this house of unfortunates, where perhaps the sovereign power of grace is more shown forth than in the palaces of kings, or even in our own houses. Yes, they are grateful—they are happy; Jesus loves them, and they love Jesus.

Ebenezer (intended to receive young epileptic girls). Oh, come some day to sit with our poor girls. No human suffering can equal that which preys slowly but surely on these human beings condemned to continually increasing anguish. Yet, if you could see them seated round a table, sewing, making nets, drawing, or amusing themselves with old rags, saucepans, broken pots, you would believe they were not shut out from all joy. Peace generally reigns in this establishment. My dear wife paid them a long visit yesterday, and came back enchanted with all she had seen there. We have been able to obtain, by a peaceful atmosphere and the influence of religion, a possibility of cure for our epileptic patients. Some of the girls are really pious. I do not mean that they are theologians, but they believe in the love of the Saviour proceeding from the Father, and conceived by the Holy Ghost; they love and adore Him, as did those women of old who wept at the feet of Jesus, and anointed them with ointment. Some time ago we transferred a girl from Ebenezer to Bethesda, because she had attacks in the form of epilepsy, but not the actual disease. Doubtless, if we wished to make a sensation, we might publish that we had discovered a cure. We think it possible that epilepsy may be cured in young girls, but prefer in this case to consider the malady hysteria. Do not cease to pray for these poor travellers to Eternity; extend to them a helping hand; give them affection, the only enjoyment they can ever taste.

Bethel.—I have now arrived at the last of our asylums, and you will not, I hope, shut your ears or your hearts, to the pleadings for this refuge. It is for epileptic boys and young men, who are very numerous in France, and cause great disorder to society and to families, who justly dread contact

with this frightful malady. Dr. Leon Adam, who has written much on this subject, says—"All human maladies have excited both public and private compassion, and hospitals have been built for them; but for epilepsy, or *mal caduc*, nothing has been done." Yet these unfortunates, whether men or women, old or young, are objects of aversion everywhere. If they are servants, they are sent away on some pretext; if they work in shops, they are turned off, that the other work-people may not become liable to the same infirmity. Only a fortnight ago, a little orphan boy was admitted at Bethel because he was epileptic, and other establishments were closed to him. The child threw himself into my arms, sobbing with joy, when he arrived, and I felt myself to be the happiest of fathers. I could embrace this wreck of sin manifest in the flesh, to oppose to it—the destroying power of Satan,—life in Christ, overthrowing the devil and all his works. He was installed with his companions in the asylum, where peace, order, and discipline reign, and a joy one hardly expects to see amongst such afflicted beings. His friends inquired after him; and, when told that he was tolerably quiet and well, said "What a change! He several times threatened to attack his pastor with a knife, because he could not be allowed to receive the sacrament."

I should like to tell you of the presents and address the dear children prepared for me; of their Christmas tree on New Year's Day, and the 250 joyous faces round it; but I must close. Such is our family life; our circle extends, and the extension needs enlarged outlay; and as Christian charity knows no difference of language or of country, British Christians are appealed to with confidence for help. We place our asylums before you, and commend them to you in your prosperity, as in your hours of sadness.

JOHN BOST.

Donations will be received in London by Messrs. Ransom & Co., 1, Pall Mall; and by Miss Peek, 16, St. Germain's Place, Blackheath.

MEDICAL MISSIONS.

AT the last quarterly breakfast meeting of the Directors of the Edinburgh Medical Missionary Society, held on the 10th of June, they were favoured with the presence of Dr. Cleghorn, Conservator of Forests in India. His official duties have brought him into contact with all classes of the community in almost every region of that vast Peninsula, and it is therefore very encouraging to be told, that a man so accomplished in his profession, and so capable of forming a sound opinion, has a thorough belief in the Medical Mission principle, and does all in his power to promote it. Within the last few months he has enjoyed ample opportunities of becoming acquainted with no less than three medical missionaries who were trained in the parent Institution, and it was very gratifying to the Directors to receive his warm testimony in favour of them all. We cannot withhold it from our readers, reminding them by way of introduction that Dr. Elmslie left this country in September, 1864, and is just entering on his destined field of labour; that Dr. Robson arrived in Calcutta in December, 1862; and that Dr. Paterson, with a short sojourn in his native country, has been steadily at work in Madras for more than eight years.

Dr. Elmslie, now in Kashmir, had visited the medical colleges at Calcutta, Agra, and Lahore, and had already acquired considerable experience in the large towns of the Punjab. He is assisted by an influential Committee at Lahore, who appreciate his sterling character, and are desirous of rendering every needful help. Being fully equipped as a surgeon, he proposes to open a dispensary in the populous town of Sirinagur, where there is no European medical man, and where the confidence in English surgery is very remarkable. The Bishop of Calcutta has expressed a lively interest in Dr. Elmslie's proposed undertaking.

Dr. Robson is doing good service in Calcutta, and is carrying out the programme laid down for him by the Rev. Dr. Duff. He is much consulted by the highly educated Bengalees, "Young India," who are in the habit of visiting him, and seeking his counsel and advice in professional and other matters. He has given lectures on the history of Vedantism, and various subjects bearing upon natural theology, which were largely attended by Hindoos. He has been appointed Examiner in Physical Science by the Syndicate of the Calcutta University, and his labours are much valued by all connected with the Free Church and other institutions in Cornwallis Square.

Dr. Paterson goes on well at Madras, the dispensary in Black Town continues to be in favour with the native population, and the opening of the Training Institution at Royapooram is engaging much of his attention. A suitable building has been purchased, and at the time of my visit eight pupils had been promised as a commencement. These are sent up to Madras in couples by the different Missionary bodies, who provide twelve rupees a month for the maintenance of each pupil. The lower part of the house is given up to the lads, who are to attend Dr. Paterson's dispensary in the morning, receiving vernacular instruction from him, while they join the English classes at the Medical College during the day, and thus pursue their studies under favourable circumstances.

The training of medical pupils to be attached to the various missionary seminaries and orphanages is considered to be a most important scheme. In

connection with railway and commercial enterprise, the number of Europeans has of late years largely increased, and the Civil Surgeon of many stations, however active and philanthropic, cannot personally attend to all the calls of suffering humanity. The Directors of Mission-schools are generally of opinion that it would be a great advantage to have native medical men attached to their respective institutions, who could at all events vaccinate, bandage, and attend to minor ordinary ailments. Dr. Paterson, after consulting with the different boards of management, has undertaken the work of raising up a native medical agency, and appears to be specially adapted for the charge.

Contributions for the various objects of the Edinburgh Medical Missionary Society will be received in London by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street; in Edinburgh, by Dr. Omond, 43, Charlotte Square.

Contributions since March 31st.

	£	s.	d.
Baxter, Miss, Blairgowrie	2	0	0
Charteris, Lady Caroline	2	2	0
Dick, Dr. John, Midcalder	1	1	0
Douglas, William, Esq., Bath	1	0	0
Cullen, Rev. G. D., Edinburgh	5	0	0
Martin, Lieut.-Colonel, Torquay	2	0	0
M. B., at Montrose, for Nazareth	5	0	0
Gourlay, Alexander, Esq., Airlie Lodge	50	0	0
Thomas, Henry, Esq., Sheffield	1	0	0
Vicary, Miss, Warminster	2	0	0
Whitaker, J., Esq., Blackheath	1	0	0
Welsh, Miss, Edinburgh	2	0	0
Cowan, John, Esq., Beeslack (Madras Hospital)	5	0	0

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

The Convocation continued, after the business noticed in last number, to discuss several questions of practical interest. One of them was the increase of the Episcopate. The following is the resolution passed:—"May it please your Majesty,—We, your Majesty's dutiful subjects the Archbishop and Bishops of the Province of Canterbury, in Convocation assembled, humbly approach your Majesty praying that your Majesty will take into your Royal consideration the need which exists, from the vast increase of the population of England, for an enlargement of the English Episcopate; and we would humbly specify St. Alban's, Southwell, and either Bodmin or Truro, as places which might, with great advantage to the spiritual interests of this realm, be constituted cathedral cities, with their cathedral chapters and churches, to be the seats of bishops; thus making better spiritual provision for the population of the present dioceses of London, Winchester, Exeter, Lincoln, and Lichfield, by restoring to the see of Rochester its ancient jurisdiction in Kent, adding to it such parts of the great population on the south side of the river Thames as may be judged expedient; committing to the new see of St. Alban's, with Herts and Essex, parts of the county of Middlesex; by committing to the new western see the county of Cornwall; and to the new see at Southwell, the county of Nottingham and the archdeaconry of Derby. We doubt not that, should your Majesty be graciously pleased to give to this proposal your royal sanction, means might be found to supply the needful endowments from the funds arising from the Episcopal Estates in the hands of the Ecclesiastical Commissioners, aided, as they would be, by private munificence."

Discontent is felt in many quarters at the proposal to have the needful endowments supplied by the Ecclesiastical Commissioners, as the funds at their disposal ought, it is argued, to be devoted rather to the elevation of the poorer clergy.

A series of resolutions was agreed to, respectfully requesting the governing bodies of the Universities to consider whether some plan might not be devised for the more specific training of candidates for holy orders. "For instance:—(*a*) By following up the several courses of divinity lectures by a compulsory examination, in order to test the amount of good received. (*b*) By consenting to examine in theology those whose studies have been carried on elsewhere. (*c*) By affording facilities for graduates to remain in residence after taking the B.A. degree, with a view to preparation for holy orders. (*d*) That great advantage to Church and State would be gained by an increase in the number of clerical fellowships." It was recommended that all theological colleges be in close connection with the Bishop of the diocese, and that in these colleges those in deacons' orders be encouraged to attend to prepare for priests' orders; that the time usually spent in deacons' orders be prolonged, &c.

An address was agreed to to the Queen, proposing an amendment in the constitution of the Lower House of Convocation. It stated:—"We humbly represent to your Majesty that there have grown up from ancient times peculiar usages in the election of proctors in certain dioceses, whereby the direct choice of their representatives by the clergy is prevented. And further that, whilst the number of the beneficed clergy, which has increased greatly, is represented by only forty-two proctors, whilst in the same House the deans and archdeacons who sit by privilege, and the proctors who sit by election of the capitular bodies, amount to 104; that this state of representation has caused a wide-spread dissatisfaction amongst the clergy, and prevents the Convocation from fulfilling as perfectly as it might the various duties for performing which it is summoned by the Archbishop, under the authority of your Majesty's royal writ. We therefore pray your Gracious Majesty to grant your Royal assent and licence to make a constitution ordering that for the future the proctors for the parochial clergy be elected directly by the beneficed clergy of each diocese; that each diocese and province return the number of proctors for the parochial clergy allotted to it in the schedule hereto annexed, whereby the number of proctors returned by election of the

beneficed clergy will equal in number the privileged members and those elected by capitular bodies."

On the discussion in the House of Lords on the Clerical Subscription Bill, the substance of which was given in last number, the Archbishop of Dublin, who made on this occasion his maiden speech in the House, moved that the Bill be not proceeded with without the concurrence of the Irish Convocation, and that it be convened in order to give to this subject its consideration. He and other bishops of the Church in Ireland dwelt upon the invidiousness of consulting the Convocations of Canterbury and York, and not that of Armagh and Dublin, and the damage thus done to the position of the Irish branch of the Church. The motion was ultimately withdrawn, but a protest was recorded by the Archbishop of Dublin, and the Bishops of Killaloe and Kilmore, in the journal of the House of Lords.

The consecration of Dr. Manning—the judiciousness of whose appointment and the danger of it as regards the advanced party in the Church cannot be disputed—has taken place with much pomp. The ambassadors of the Roman Catholic Powers were nearly all present, and a large representation of the rank and wealth of England. He has since issued his first pastoral. The following sentence bears upon the controversies of the day and the security of the Church of Rome in the midst of them. It illustrates the method of argument that will be employed chiefly by the archbishop to influence the minds of waverers :—

"Since the end of the last century there has been a profound reawakening of the minds of men. With some little extravagance, indeed, the religious sense of England has been stirred into an earnest belief of the eternal truths. Men are looking about for a guide in the way of salvation; for a teacher to whom they may entrust their souls; for a Church which knows what it means, and means what it says; for a hierarchy which is not divided; for a keeper of Holy Writ who guards every jot and every tittle of the sacred books; for an interpreter who does not contradict himself; for pastors who, day by day, in all the world, absolve sinners in the confessional, but require confession of sin by a Divine and universal law as a condition of absolution; for a deep interior, evangelical life, after the pattern of the Gospel, when men, taking Jesus at His word, sold all that they had and followed their Master; for a religion which is one and the same in every place and in every nation under heaven; in perfect harmony with itself, the only perfect interpretation of the Holy Scripture, in all its commandments, precepts, and counsels, and therefore the only scriptural religion."

Tractarianism continues to take advantage of the liberty afforded it by the state of the law to increase daily its innnovations in the Church Services. One journal notices the steps taken by Bishop Blomfield at its early stages, when he expressed his "strong disapproval of the practice adopted by a few clergy of decorating the communion table with flowers," and stigmatized a High Church service as histrionic—a poor imitation of the Roman ritual. We have now in London no less than eighty-seven churches and nineteen mission chapels where all of the late bishop's objections are absolutely ignored, and in many of which there is a daily celebration of Holy Communion, as well as daily services, these services being intoned, and the service sung, as well as the prayers and psalms. In one church in London, on Easter Day, the first celebration of the Holy Eucharist was at half-past five. The choir and clergy entered the church singing the glorious Easter Hymn. The incumbent was vested in alb, stole, and chasuble, the servers in dalmatic and tunicle. Incense was used at the times appointed by the Church. Upwards of 250 made their Easter Communion. Clouds of incense rose before the mercy-seat. The *Western Times* states :—"The Confessional is in full operation in Torquay; we do not mean the Confessional at the Roman Catholic chapel, but the auricular confession instituted and carried on by the Tractarians. Facts have lately come to light in this town, from which it appears that young ladies are encouraged to divulge their own private matters and family secrets." A Tractarian journal gives the following account of the proceedings at St. Mary, Bridport, on May 30th :—"The morning was fine, a flag floated gaily on the tower, bells pealed joyously, and the church itself was appropriately decorated for the occasion; over the reredos was a string course of white flowers, and in the centre, over the altar, an exquisite floral cross; the white stone pulpit was wreathed with ivy and brilliant flowers; the lectern and prayer-desk also were not forgotten. The font was prettily adorned with moss and ferns, studded with a profusion of white flowers, the bowl was filled with water, and from the centre rose a lovely cross of white azaleas, with a cluster of white roses at the point where it touched the water, floating as it were upon it. Shortly after half-past eleven the surpliced choirs, viz., those of St. Mary's and St. Andrew's, together with a large number of clergy, entered at the west door, singing hymn 168 ('Ancient and Modern'), unaccompanied by the organ, and went admirably; when they arrived in the chancel the last verse was joined in by the unsurpliced choirs, who were already in their places in the nave and transepts. The *Venite* was sung to a chant. The Psalms for the day were chanted to Turle single in G. In these a new system (as regards these festivals) of Antiphonal chanting was adopted. The surpliced choirs in the chancel singing the first half of each verse, and the unsurpliced ones in the nave responding with the other half, except some few verses, which, with the *Glorias*, were full. The preces were intoned by the Rev. G. N. Freeling, the First Lesson read by the Rev. Prebendary Broadley, and the second by the Rev. M. L. Lee, of Bridport. The anthem

was Dr. Blake's. The hymn before the sermon was 'See the Conqueror Mounts in Triumph,' from the 'Holy Year,' to a tune by the Rev. C. Tower, called St. Raphael. The sermon was by the Rev. C. Woodcock, Vicar of Chardstock. Then followed the hymn, 'Holy, Holy, Holy,' (from 'Hymns Ancient and Modern'), the two first lines of the second and third verses being sung by the chancel choirs, and the two last by those in the nave, the first and last verses being full."

The Marquis of Westmeath has introduced the subject of these practices into the House of Lords, appealing especially to the Bishop of London to interfere with them in his own diocese, in which they are so rapidly on the increase. The Bishop explained that the law at present was most ambiguous, but that he would support any measure giving power and providing such remedy as he approved.

The *Guardian* has seen a rough draft of the proposed Victoria Institute, a new Philosophical Society for Great Britain, to be composed of Members or Fellows and Associates who are "professedly Christians," and the great object of which will be to defend revealed truth from "the oppositions of science, falsely so called." "It is in order to investigate fully and fairly, but rigidly, all the facts and arguments from time to time put forth as truths newly discovered by science, and as being contradictory to the Scriptures, that the institution of a new Society for this express purpose is proposed. It will be of great advantage to real science, and has become a necessity for the Christian religion. It will be the work of this Society to enter upon controversies of the day, and to give a hearing and encouragement to all who are willing to battle with the 'opposition of science,' in order to reduce its pretensions to their real value." The prospectus continues—

"At the Anthropological Society of London, on May 16th, Bishop Colenso spoke of 'the facts of geology' as disproving the Scripture; as if he had really not been aware that all the lately assumed foundation 'facts' of geology have been publicly given up as untenable and disproved by Sir Charles Lyell. It will be the business of the new philosophical institution to recognise no human science as 'established,' but to examine philosophically and freely all that has passed as science, or is put forward as science, by individuals or in other Societies; whilst its members, having accepted Christianity as the revealed truth of God, will defend that truth against all mere human theories, by subjecting them to the most rigid test and criticisms. In fact, the Society will be organised for the purpose of applying to 'science' somewhat of that vigilance to detect its errors, contradictions, and fallacies, which as been freely enough exercised in our day upon the statements of the Scriptures and of Christian doctrine, by those who accept without the least examination and with an almost absolute credulity all that passes for science. Its head-quarters will be in London, but it will soon boast of corresponding branches throughout the whole country. Similar Societies will be established on the Continent and throughout the world, thus affording facilities for individual and combined co-operation, and also for reproducing each other's most important publications."

"The battle between the Scriptures and Science will then be fairly fought—not any longer with all the organisation on one side. Papers will be read before the Society, discussing the most important questions of philosophy and science, without limit as to the subjects, except that those will be especially considered, and have a preference, that appear to touch adversely the bases of the Christian faith. Free discussion will be allowed. The discussions will be reported verbatim, and published in the Society's journal; a library and reading-room will also hereafter be established in connection with the Society. It is proposed that the Queen shall be requested to become its first patron: that it be called the Victoria Institute, to commemorate its inauguration in Her Most Gracious Majesty's reign; and that it shall confer a medal annually upon some writer who has distinguished himself in refuting false philosophy, or exposing the fallacies of so-called science: this medal to be called, with Her Majesty's permission, the Victoria Medal; and also that the Prince of Wales be requested to become its first vice-patron and honorary president. Gentlemen desirous of joining such a Society, as Fellows or Members, or of co-operating in its institution, are requested to send their names to H. B. Owen, Esq., F.R.S.L., &c., Interim Secretary, 29, Gower Street, Bedford Square (W.C.). Ladies also may join as Associates, receiving in return the Society's journal and other privileges."

The Primitive Methodist Conference has been held in Hull. The increase of members during the year is 610. Numerous out-door services were conducted during the meeting.

London, *June*, 1865.

Scotland.

THE GENERAL ASSEMBLIES.

Reference was made in my last communication to the opening meetings of the General Assemblies. The proceedings during the central important week were of more than usual interest. In the Established Church, the question of leading interest was that of "Innovations in Worship," which has a far deeper import than the mere introduction or non-introduction of organs, viz., whether the Church order is to be controlled by the constituted courts of authority, or to be left to the taste of individual congregations. It affects the whole question of Presbyterian government, and therefore excites the interests of churchmen very deeply. It is a gross misunderstanding to regard this (as has been done by many of the journals in England) as a question affecting merely the minutiæ of worship. The

forces were well arrayed on both sides. Dr. Pirie, of Aberdeen, opened the proceedings by moving a resolution, declaring that "the introduction into congregations of changes on the long-established forms of worship without the authority of Church courts, and under the pretence of congregational independence, was inconsistent with the principles of Presbyterian Church government, and might not only bring the Church into collision with the civil courts but prove subversive of the Presbyterian constitution; and, while recommending the utmost tenderness to the feelings of unanimous congregations as to matters of form, enacting that all such arrangements should be regulated by the Presbytery of the bounds, whose decisions should be absolute until and unless finally reversed by the Assembly; and the General Assembly strictly prohibit all ministers and office-bearers from assuming independent jurisdiction in such matters as are inconsistent with the vows of submission pledged by them at ordination to the inferior courts, on pain of the highest censure; and in the event of disobedience, the General Assembly further authorise and enjoin Presbyteries to proceed with and prosecute such censures to such conclusions as may seem essential for restoring the peace and asserting the constitution of the Church." In the course of his speech, Dr. Pirie said:—

"It is but a short time ago that I read an advertisement in a newspaper that on a certain day such and such a church would be opened by the Rev. Mr. So-and-So, when there would be a large and fine toned organ. And it was said by some one in an Edinburgh paper—for there has been a perfect deluge of articles and letters on the subject—not only that there are those changes to which I have referred, but something in the form of an altar, with a clergyman standing at one end, and a curate, or some person of the sort, at the other, and a pair of candles, or rather gas-lights, burning—burning there in the forenoon. I say that this is just emasculated Popery, the thing that you are called to sanction. And this is not all. There are to be other changes in the very same direction to which I have referred. I do not know if it is true, but I was informed in a newspaper article widely circulated throughout Scotland, to the effect that in a discourse in a certain church—I shall not say what church—there was a fearful onslaught upon effectual calling. Some ministers are assuming the position of Bishops in the Church."

The quotation about the altar, candles, &c., referred to Dr. Robert Lee, who has been the leading innovator, and who indignantly denied the truth of the representation.

Professor Stevenson, of Edinburgh, proposed an amendment which forbade instrumental music or new postures being introduced save with the consent of the Presbyteries, but that where already introduced the Presbytery should not proceed except on due complaint; and that, in regard to the other matters referred to in the overtures, the Assembly enjoin Presbyteries to take heed to maintain the laws and usage of the Church and the purity of its worship.

Dr. Nisbet, of Edinburgh, approved standing at prayer, like the ancient Jews, the early Christians, and the Greek and Armenian Churches, instead of kneeling, or, he would rather call it, squatting, like the apostate Church of Rome and other unreformed Churches. In the Continental Presbyterian churches organs were used, and might be tolerated here, though the cost and trouble of them would prevent the evil extending very far. He complained, however, of the introduction of a Liturgy which was totally opposed to the standards and usages of the Church of Scotland and the ordination vows which they as ministers had taken. This miserable playing with Episcopacy was merely bridging over the chasm that separated their Church from the unreformed Church in the southern part of the country. He called it an unreformed Church. Were they to hear of the "Essays and Reviews," and of no authority being taken for putting down these opinions, and yet to be told that that was a reformed Church? He held they would be miserably unworthy of being counted the descendants of John Knox and their forefathers if they did not see that there were a thousand things in the ritual of that Church which went against their convictions, and were contrary to the word of God, as expressed in the Holy Scriptures.

Principal Tulloch spoke in favour of full toleration as to these innovations, and complained of the language which had been used with reference to the Church of England, which with all its faults he looked upon as the most glorious Church in the world. "I look upon that Church," he said, "as set up for the defence of the faith; and when we think upon that faith as at this moment undergoing attacks, in comparison with which all our discussions are not worthy to be mentioned, and when we think that while from that Church there may have come some of that spirit of excessive freedom which has provoked the free handling which it has received, we should also remember that there has also come from that Church, at the same time, the most successful, the most able, and the most distinguished answers to these attacks upon the Christian faith."

Dr. Norman Macleod, Glasgow, supported Dr. Stevenson's motion as the least operative. He complained of the references by other speakers to the "Fathers of the Church." Some of these men, he said, did great good in their day and generation; some of them monstrous little; but all that seemed to him just as absurd as if in the year 2000—and he hoped his friend Dr. Cumming would not suppose he was heretical if he assumed that the world might last till then—just as foolish as that in the year 2000, when any changes were proposed all progress should be stopped by some earnest men quoting something that had been said by Father

M'Rae.* With regard to organs, he remarked—"I suppose there is no person in this assembly who thinks it is unscriptural or that it is a sin to worship with an organ, because, if there is, I think he should now say so. It would be very interesting to some young people present to be able to say, if they live sixty years longer, 'Oh, do you know, I once saw a man who actually stood up and said it was a sin to worship with an organ.' There never was a greater delusion than to imagine that the wish to have an organ, the wish to have a more cultivated form of worship, has anything to do with Episcopacy. I believe that, instead of that, it is in order to keep back Episcopacy, and take the power out of its hands. I make bold to say, as a Minister of the National Church of Scotland, that I think it is my duty, as well as in accordance with my feelings, to stretch out a kind hand to every Scotchman; and if I could, a kind and protecting hand to every church in this kingdom. I would say, with perfect respect for the Episcopal Church, which I often attend when in England, and the services of which I have used when abroad for months together, that never was there a period since the Covenanting times in which the whole clergy and office-bearers of the Church of Scotland were more solemnly determined to resist Episcopacy than at this moment."

Dr. Lee, Old Greyfriars, Edinburgh, made a lengthened vindication of himself and congregation on the second day of the debate, maintaining that the changes, which had been attended with no rupture of the harmony of congregations, were within the scope of their just liberties. In the end, the motion of Dr. Pirie was carried by 173 votes to 140, Dr. Lee protesting against the decision for himself and those who should adhere to him.

This decision was somewhat unexpected, and has greatly disappointed the more advanced party. It will be observed that it does not put a stop to the innovations, if any particular Presbytery resolve not to interfere, as will probably be the case in some of the most populous districts. A few weeks will show how far it will affect the changes already made in Edinburgh, Glasgow, and other cities.

The report on the Endowment Scheme showed that the amount received during the past year was 47,604*l.* The total new parishes now erected in connection with the scheme were 101.

An overture was discussed praying for the release of elders from the obligation of subscribing the Confession of Faith, and was defeated by a large majority. Dr. Lee, in reply to one of the speakers, defended the English Ecclesiastical Courts. He said:—"It may be that the law of the Church of England is a bad one; it may be that it is too lax, or that it is indefinite, or that it ought to require various things which it does not require; but I maintain that these courts are incomparably better qualified to decide on Ecclesiastical law than any courts which we possess, or are likely to possess. It is very true, the decisions they give are not such as many clergymen would give. So much the better. The judges of these courts are not partisans or parties, as we must necessarily be here. Whatever may be said of the Ecclesiastical law of England, I maintain that its judges are men qualified to give impartial decisions; and I have no doubt infinitely more impartial than any judgments proceeding from Ecclesiastical judges." It was reported by a Committee on elders that returns made from 867 parishes showed that 109 of them were without a kirk-session. Dr. Lee imputed this to the difficulty of getting suitable men induced to sign the Confession.

In submitting the report of the Colonial Committee, Professor Stevenson referred to the union of the Presbyterian bodies in New South Wales. He hoped that when authentic intelligence was received it would show that "the representatives of the Established Church in the colony have not permitted the seductions of an obviously politic arrangement to betray them into any compromise of their distinctive principles."

The Moderator, in his closing address, reviewed the proceedings of the Assembly, and the general position of Ecclesiastical questions. He held that the wish for Convocation in the English Church, and the organisation of the Congregational Union among Independents, were both movements in the direction of Presbytery. In Scotland the great proportion of their seceding brethren had not separated themselves from the form, he had almost said from the creed of their own Presbyterian Church. He stated that this Scottish attachment to Presbyterianism had been unaffected by the union with England. He deprecated the innovation movement.

In the General Assembly of the Free Church the subject of chief interest was the report of the Union Committee, which is expected to be the last report preparatory to the introduction of suggestions for the incorporation of the various non-established Presbyterian bodies. The reports of the Financial Committees gave a most encouraging view of the liberal spirit which continues to be manifested in the Church. The aggregate amount raised in the present year has been 358,198*l.* 3*s.* 10*d.*, or 15,064*l.* 5*s.* 0*d.* more than in the previous year, and the largest sum raised in any past year of the Church's existence, except that of the Disruption, when the greater part was raised for church-building. Had this buoyancy of the funds of the Free Church been foretold twenty years ago, it would scarcely have been credited. Such a sum exhibits a greatly increased income, for churches and manses, schools and colleges have been built, and the Church possesses a large amount of property. The amount contributed from the beginning has been above 7,000,000*l.*; and the Moderator declared, with what accuracy I do not know,

* Dr. M'Rae, a previous speaker on the opposite side.

that the contributions towards the Free Church have averaged 50,000*l.* more than the revenue of the Church Establishment, including manses and glebes. This is, at all events, much nearer the truth than the statement of a correspondent of the *Times* with the initial "C.", who, on what premises it is impossible to imagine, states that the Church of Scotland raises more than all the unendowed Churches of the country. Such a sum would amount to some 600,000*l.* or 700,000*l.* at least; and what that Church would want, or would do with such a sum, with its ministers all provided or, it may be left to the well-known ingenuity of this correspondent to discover. One of the most satisfactory aspects of the revenue of the Free Church is the increase of the Ministerial Sustentation Fund, which now approaches the desired 150*l.* much more nearly than in any previous year. The equal dividend for the year was declared to be 144*l.* Thus the lowest stipend, except in cases of mission stations and charges not yet fully developed, is this sum with a manse—by far the highest minimum yet attained by any unendowed Church. Much credit is due to the convener of this Sustentation Fund scheme, Dr. Buchanan, of Glasgow, for the admirable method with which it has been worked and gradually raised to its present condition. The pre-disruption ministers have, by a special fund, had their incomes raised to about 170*l.* where previously below this amount, and the average income of ministers in the whole church is now nearly 200*l.*, besides a manse.

The report on the Union question was given in by Dr. Buchanan, of Glasgow. It appears that, so far as the negotiations have yet gone, the Joint-Committees have manifested a remarkable unanimity of sentiment on all the principal subjects brought under their notice. There are now only four heads of the programme remaining to be dealt with, and it will be the duty (says the report) of the Committees, if so authorised, to present such a report to their respective Supreme Courts at their next annual meeting, as may enable them to arrive at a wise and right decision as to the bearing of the result of those inquiries and conferences on the great object of an incorporative Union of the Churches concerned. Dr. Buchanan spoke at length by way of supplementing the report, and expressed his decided conviction that, if all the ministers and members of the different Churches could possibly have listened to the deliberations of the Joint-Committees, those misconceptions and misunderstandings, which perhaps linger in many minds, would have passed away, and the result would have been, not only to cultivate and call forth sentiments of mutual confidence and esteem, but to have made the Churches to feel that they are already essentially of one heart and of one soul upon all that is most vital in the faith once delivered to the saints, as well as in all that respects the constitution, worship, discipline, and government of a Presbyterian Church. The adoption of the report having been moved and seconded, two opposition motions were proposed, but were lost by overwhelming majorities, in the one case by 225 against 14, and in the other by 184 against 16. The feeling of the Church on this subject is therefore very decided.

The report on Foreign Missions, showing a large increase in funds on the previous year, was especially satisfactory. Dr. Duff, the convener, was absent, owing to illness, and it was read by Dr. Murray Mitchell. On the reading of the report on Continental Missions, the foreign churches were represented by Dr. Fisch of Paris, M. Napoleon Roussel, M. Vernier and M. Barde, of Geneva, Professor Brummelkemp, of Holland, and M. Buscarlet, of Naples. One of the most interesting events during the Assembly was the appearance of Dr. Cairns, of Melbourne, Australia, on the reading of the Colonial Report. Dr. Cairns was the most indefatigable promoter of the union of Presbyterians in the important colony of Victoria, which has been productive of such great results, and which is probably the beginning of a similar union in all the Colonial dependencies. His presence was hailed with enthusiasm, and he advocated the claims of Australia, especially on the attention of licentiates and students with much effect.

A site refusal in Wester Ross by Vice-Chancellor Stuart, called forth animadversions, the Earl of Dalhousie being one of the most prominent speakers against the Vice-Chancellor's refusal. It was resolved to petition Parliament on the subject.

The case of the Bridge of Allan was satisfactorily settled by the retirement of the minister, who had been acquitted on the charges made against him by the verdict Not Proven, which is not equivocal, as erroneously stated in my letter of last month, no other verdict of acquittal in Church courts being possible. He retains the emoluments and privileges of a retired minister.

The Moderator (Dr. Begg) dilated in several addresses on the present condition of the Church at home and abroad. In that given to the deputies of the English Presbyterian Church, he drew a gloomy picture of the state both of the Establishment and Dissent in England, and represented the opportunity given to Presbyterians for the spreading of their principles as most important. In his concluding address, which occupied two hours, he dwelt chiefly upon the danger of innovations. Lord Dalhousie, in recommending the publication of his opening address, stated that he had not, as supposed, imputed to the Established clergy feelings similar to those which animated the Jews in derisively hailing Christ as King; but had simply meant to exhibit the contrast of professed and real allegiance to the Head of the Church. Dr. Begg accepted this explanation, which, however, does not excuse the bad taste and very great offensiveness of the comparison. Dr. Begg has considerable command of language, and ability of what Mr. Carlyle has stigmatised most aptly as "stump

oratory," or representing in rounded periods the surface view of things; but he is no representative of the thought and higher intelligence of either the Free Church or any other Church; and it is perhaps as well for her interests that the more active period of his moderatorship has been got over.

June, 1865.

Ireland.

SABBATH-SCHOOL CONVENTION.

The Sabbath-School Society for Ireland in connection with the Presbyterian Church, held a Convention in Belfast on Tuesday, the 30th, and Wednesday, the 31st of May. This was the first assemblage of the kind ever held in Ireland. An invitation had been given to all the teachers of Sabbath-schools connected with the Society. To this invitation a large number from all parts of the country, but especially from the province of Ulster, gladly responded. Arrangements had been previously made, as far as possible, for the hospitable reception of the deputies and friends who might attend. Several of the leading ministers of the Presbyterian Church had undertaken to read papers at the Convention on the subjects proposed by the committee; no paper to exceed fifteen minutes. On the evening preceding the Convention, a united prayer meeting was held in one of the churches in town, especially to implore the blessing of God, and the outpouring of the Holy Spirit, on the approaching meeting.

At 12 o'clock on Tuesday, 30th, the members of Convention assembled in Linen Hall Street church (Rev. Dr. Knox's); Charles Finlay, Esq., an old and well-tried friend of Sabbath schools, was called upon to preside. After devotional exercises, conducted by the Rev. S. J. Moore, of Ballymena, the chairman, briefly addressed the meeting. Mr. Finlay expressed his great gratification at being called upon to preside at this first Sabbath-School Convention ever held in Ireland. Men of all classes, occupations, and professions, had their gatherings from time to time; men of science and of art met together; agriculturists had their assemblies, so had merchants and politicians; ministers were convened in solemn assembly. Why not Sabbath-school teachers meet to confer one with another on the great and glorious work in which they were engaged? In very earnest and affectionate language the chairman proceeded to urge upon all present the grand design and end which each teacher should keep before him in all his instructions and all his dealings with his scholars, as well as in the supplications of the closet for his class, to bring them to Jesus.

The Rev. George Shaw, one of the honorary secretaries, stated that the committee had resolved rigidly to adhere to the intimation given, that no paper should exceed fifteen minutes, and no speaker should be allowed more than five minutes. Mr. Shaw then announced that all ministers and teachers connected with the Society who were present were considered members of the Convention, and had full liberty to take part in the discussions on the different papers. They were especially anxious that their friends from the country should give them their views on the topics to be brought before them. It had been arranged that forty-five minutes should be devoted to each paper.

The Rev. Dr. Morgan (Belfast) was then called upon to read his paper on "Training of Teachers." Many valuable suggestions were given in this paper as to the best mode of providing teachers for the Sabbath-schools. The ministers' class was spoken of as one of the most valuable sources of supply, or some advanced class connected with the Sabbath-school, where this special object should be kept in view. But along with the use of all means, that command of Christ should ever be kept in remembrance: "Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into his harvest."

Several members of Convention took part in the discussion which followed, some suggesting that everyone desirous of becoming a teacher should be examined by suitable persons before entering upon the responsible duties of a Sabbath-school class; others thought that the love of Jesus in the heart was a sufficient guarantee that the work would be well done. When any speaker had exhausted his five minutes, the secretary sounded a small bell, and immediately the speaker sat down.

After singing, the Rev. Dr. Cooke was called upon to engage in prayer.

The next paper was read by the Rev. L. E. Berkley (Lurgan), "How best to keep up a Missionary Spirit in the Sabbath-school?"

Mr. Berkley urged the cultivation of a missionary spirit in the teachers themselves, as well as a liberal example on their part in the support of all good objects. He hoped there would be no apologies made for the poor, as if they were unable or unwilling to give. Let them try. Children took a pleasure in giving when a definite object was set before them. It was wonderful what even poor children could do in this way when their sympathies were excited. By all means let them be well supplied with missionary intelligence.

A very animated discussion followed the reading of Mr. Berkley's paper. Some thought that each class should have a separate mission-fund, collected either weekly, or month by month; others suggested that the children should themselves vote away the amount raised from year to year; others, a deeper interest would be felt in the various missionary operations to which they might contribute.

Devotional exercises were then conducted.

The Rev. Henry Osborne (Holywood) was next called upon to read his paper on "Sabbath-School Psalmody." It would be difficult to give a digest of a paper, which was itself almost a poem, and a poem of great beauty and power. Mr. Osborne lamented the low state of psalmody both in our

churches and Sabbath schools, and urged that measures should be adopted to give a higher tone and style to this part of our religious service. Children would not join with heart and spirit in the singing unless both the words and the music were suited to their years.

An interesting discussion followed. Reference was made to the provision now made in our national schools for the teaching of music, and Sabbath school superintendents and teachers were counselled to take advantage of this, and to guard, lest this acquirement should be perverted to unworthy ends. Good music was said to be one of the great sources of attraction in the American Sabbath-schools, especially in gathering in the children of the outlying masses.

The Convention then joined in singing three verses of a psalm.

The next paper read was by the Rev. John Dodd (Newry), on "Sabbath-School Unions." As the hour of adjournment had now arrived (4 o'clock), the Convention was closed with devotional exercises.

Long before 7 o'clock, the hour fixed for the evening meeting, it became evident that the Linen Hall Street church would be quite insufficient to accommodate the numbers flocking to the doors. The meeting was accordingly adjourned to May Street church (Rev. Dr. Cooke's), the largest church in the town. Ere long every spot was occupied, and until after 10 o'clock the immense audience manifested the deepest interest in the proceedings of the evening. James Gibson, Esq., chairman for County Donegal, was called upon to preside. After the meeting had been opened with singing and prayer, the chairman expressed the sincere pleasure he felt in seeing such a meeting convened for such a purpose. While entertaining sentiments of the truest catholicity towards all their fellow-labourers in this great work, he rejoiced to think that such a movement as this had been inaugurated in this land by a society so intimately connected with their own Presbyterian Church. He earnestly hoped that the presence and power of the Holy Spirit might be manifested among them. The Sabbath-School was a noble institution which God had highly honoured in days gone by; such, he trusted, would prove a still richer blessing to the generations yet to come.

The subject of Mr. Dodd's paper, "Sabbath-School Unions," was then discussed. In the estimation of some the regularly constituted Church Courts, Presbyteries, &c., were considered the best basis of union. They would have a special injunction given to Presbyteries to examine and generally to supervise the Sabbath-Schools within their bounds. Others were decidedly opposed to this idea, believing that voluntary action and association for such ends was far more preferable.

The next paper was read by the Rev. John Macnaughten (Belfast), "Preparation for the Class." The writer believed that a mere willingness to teach did not indicate a fitness to teach. He dwelt strongly on the absolute necessity of a careful and thorough study of the subject in hand, as well as an earnest pleading with God for His promised grace and blessing. In the discussion which followed, some members of Convention partially dissented from the views expressed in the paper. They thought that a desire to teach to others the way of life was in itself a sufficient evidence of qualification for the work. Generally, however, the views of the writer were indorsed by the different speakers. Some teachers urged the use of anecdote and illustration as well fitted to impress upon the youthful mind the Scripture lessons conveyed.

After devotional exercises it was announced by the secretary that the Convention would be addressed by the deputies, who had kindly come to be present with them in their Convention.

The chairman then called upon the Rev. A. B. Campbell of Fife, who had for some years been engaged in the Mission field in India. Mr. Campbell spoke of the Sabbath-Schools of India, and the encouragement which teachers had in sowing the precious seed, whether at home or abroad, and concluded by a very eloquent appeal to all his fellow-labourers engaged in the glorious work of winning souls for Christ.

William Shaw, Esq., of New York, next addressed the Convention. He gave a most interesting account of the last Sabbath-School Convention for the State of New York, held last autumn at Buffalo. About 1500 delegates assembled, some of them travelling upwards of 450 miles to attend the Convention, which lasted three days. Mr. Shaw then gave a graphic sketch of the Sabbath-School system in the United States; and closed by expressing the delight he felt in being privileged to take part in a Sabbath-School Convention held in his native land.

The meeting was brought to a close by a practical and most effective address from Mr. F. J. Hartley, deputy from the London Sunday-School Union. After devotional exercises the immense assemblage gradually moved away, many seeming almost loth to leave a spot where they had met so many earnest fellow-workers, and heard such soul-stirring words. Warm grasps of the hand were given, and never perhaps have we witnessed in such a mass of people such a lighting up of human faces with the glow of sweet fellowship in Jesus.

Second Day, Wednesday, May 31.

The members of Convention met for breakfast in the Large Ulster Hall at 8 o'clock. Thomas Sinclair, Esq., J. P., in the Chair. 453 persons assembled at the tables. After breakfast the friends present were addressed by the chairman, the Rev. J. Bleckley (Monaghan), Rev. John Bell (Clare), and several teachers from the country.

At 12 o'clock the Convention met in Linen Hall Street church, William Young, Esq. (Fenaghey), presiding. In a few earnest words the chairman put before the meeting the magnitude of the trust committed to each Sabbath-School teacher, and the

immense benefits conferred upon the Church and the world by the Sabbath-Schools.

The secretary stated that as five papers were to be read they must limit the discussion on each to half an hour, allowing only three minutes to each speaker. The following papers were then read:—"Teachers' Meetings," by the Rev. H. B. Wilson (Cookstown); "Duty of the Church to the Sabbath-School," by the Rev. J. R. M'Alister (Armagh); "Sabbath-School Provision for Destitute Districts," by the Rev. Dr. Knox (Belfast); "American Sabbath-Schools," by Rev. Dr. Watts (Dublin); "What Places Children should have in the Teachings of the Sanctuary," by the Rev. John Hall (Dublin). Mr. Hall being unavoidably absent, his paper was read by the Rev. T. G. Killen (Belfast).

After the reading of each paper a lively discussion followed, the different members admirably keeping to their allotted time of three minutes each. Indeed the brevity of the addresses or speeches all through the Convention (though exception was made in the case of the three deputies) went far not only to impart an interest and freshness to the meetings, but the short time allotted made every speaker anxious to come to the point at once. As on the preceding day, devotional exercises were frequently engaged in.

A short time at the close of this session was given to the consideration of the question, "How far it is desirable to form Bands of Hope in each Sabbath-School."

The evening meeting in the Ulster Hall was designed for teachers and scholars only. Upwards of 5000 tickets had been issued to the children (above seven) of the Sabbath-Schools in Belfast connected with the Society. At half-past six o'clock the doors were opened, and soon the Great Hall was filled from end to end. It was a magnificent sight, to see such a multitude of children, with their teachers, filling the vast edifice. At seven o'clock John Lytle, Esq., Mayor of Belfast, took the chair. The proceedings were opened by the whole assembly joining in the Old Hundredth, Dr. Chipp leading on the great organ. Each person on entering received a copy of the Psalms and Paraphrases selected for the occasion. During the evening short and suitable addresses were delivered to the children by friends from a distance, and by some of the ministers of Belfast. Never before had the Great Hall contained such a multitude within its walls; and to all who value the Sabbath-School institution as an honoured agency for the training of the young for Christ, it must have been a gladsome sight to witness so many thousand children gathered from the schools of the Sabbath. This deeply interesting meeting was closed by the benediction being pronounced by the Rev. George Shaw, one of the Honorary Secretaries.

Several hundreds of those who were unable to gain admission to the Hall adjourned to the Rev. Dr. Knox's church, close by, where they were addressed by many of the friends who took part in the larger meeting.

Thus ended a Convention which will, we doubt not, be stored up amid the happy memories of those who were present. To the Sabbath-School cause it has given not only a greater interest and influence, but a fresh impulse, which, by the blessing from above, will, we are persuaded, bring forth precious fruit, both in time and throughout eternity.

France.

A CHRISTIAN STATESMAN! such is the name given by the *Revue des Deux Mondes*, to Abraham Lincoln; the *Revue Nationale* has a solid article upon him by M. Laboulaye, and many other eminent pens have taken up the theme. Count Montalembert has a grand article in the *Correspondant*. I cannot resist quoting the following words, the more remarkable as Romanists are favourable to the South. "The modern world has fallen a prey to Democracy, and has naught left but to choose between two forms of it, *viz.*, discipline, and authoritative democracy, or liberal democracy. . . . Cæsarian democracy, or American democracy. . . . The American democracy has creeds and morals, Christian creeds, and manly and pure morals; and is in this much superior to the most part of European societies. Let us above all seek in the words of Lincoln whatever bears the stamp of that Christian faith with which he was imbued, and that all the public men of America so simply and solemnly confess. Orators and statesmen, writers and generals, the thought of God is always present with them; they are always inspired with the thought of taking Him to witness, and the duty of paying Him public homage. Nothing demonstrates better, in contradiction to our European revolutions, that the most unlimited and energetic development of modern ideas, institutions, and liberties, has nothing, absolutely nothing incompatible with the public profession of Christianity, with the solemn proclamation of Evangelical truth." The *Revue Chrétienne* says: "If Lincoln had none of those exceptional talents which dazzle the imagination, it was given him to make manifest to the clever men of this world, that there is a power greater than all their politics, *viz.*, an iron will placed at the service of an inflexible conscience. In the terrible labyrinth, into which his country had been plunged by party passions, he thought of none other than the straight line, and it was found, to the great astonishment of the wise, that it was the most rapid in attaining success. It is well known that Mr. Lincoln drew this admirable rectitude of conscience from firm religious convictions; but while we render due justice to his character, do not let us omit to say that success was possible to him only, because the best of the people whom he commanded obeyed the same convictions as himself. . . . What would have been said in France if an immense crowd had been heard

responding to the news of a great victory by singing a psalm! . . . It is this religious feeling, which, counterbalancing the leaning of democracy, really has saved America; it has raised the soul of its chief above the cunning craft of policy, and made him reverence and respect to the very end the oath which he had taken to observe the constitution of his country; it has imbued the very heart of the people with that deep reverence of the law and of an oath, thanks to which, the Government of Washington, immediately after victory, is able to send home 400,000 men, and to let go on parole two formidable adverse armies. . . . Never has history presented such a spectacle, and for our part, we know not a more striking proof of the manly education which Protestant faith can give to a nation."

It is just the want of conviction that is needed in France. "Is there a God?" has been a question lately under discussion in the political press, the article of freemasonry declaring the association to rest on belief in God, and in the immortality of the soul, having been attacked. "Candide," a little journal containing the most absurd tirades against spiritual philosophers, and religion in general, after having had a run, and being sold by 20,000 copies, has been stopped and called to account by the Government.

It was a relief in the midst of open denial of everything spiritual, to attend the Israelite Universal Alliance, and hear the faith in the one God revealed to the fathers, affirmed and joined in by the applause of about 1000 Jews and Jewesses in Herz's concert room on the 25th of May. It was the fifth anniversary, and the progress of the Alliance and the results of its efforts were stated to be most rapid. About 1100 new members have been added this year. Letters from all countries and in many languages have been received, and strange and numerous cases of persecution attended to, some with satisfactory results of redress, thanks to the ready aid of European—especially the French and English—consuls. Schools are being created, and strenuous efforts made to raise and improve the tone of the Israelite population in dark and uncongenial places. Persia is perhaps the worst, where the Jew is yet a by-word and a laughing-stock (*risée*). The unusual and pleasing sight of so many Jewish ladies, suggested to the President, M. Crémieux, a most spirited, delicate, and engaging review of all the good female characters of the Old Testament, with an intensely earnest appeal for attention to female education. Before the close of the meeting, a handsomely bound copy of "Stones crying out," was presented to the library of the Alliance, in the name of the authoress, and received with great applause. A printed sheet, containing the 49th chapter of the prophet Isaiah, was also accepted and distributed at the door.

The Roman Catholics were as usual very demonstrative in their ceremonies and attentions to the Virgin during the month of May, and in celebrating the nineteenth anniversary of Pius IX.'s popeship. Out of 259 popes, only eight are stated to have reigned longer. At Annecy, the festival of François de Sales, the second centenary of his canonization, was held in grand style from the 19th to the 26th of April. Four cardinal archbishops, fourteen bishops, 800 priests, and 100,000 people formed the procession around the relics of the saint who "preserved, till his death, his baptismal innocency!" Pilgrims from regions far and near came to see the poor fragments of mortality decked out in splendid pontifical attire, with a crown on the head, resplendent with twelve medallions representing the first twelve mothers of the Visitation!

Two interesting ceremonies took place near Paris on Sunday, June 11th—the solemn opening of two places of worship; one at Duplessis-Marly, the venerable residence of Duplessis-Mornay, undestroyed by past persecutions, and now an asylum for twenty-five Protestant orphans, who are taught agriculture. A very numerous auditory, composed mostly of Romanists, listened with great attention. The discourse was pronounced by Pasteur E. Dhombres. The other edifice has been erected at Jouy, near Versailles; Dr. Grandpierre delivered the opening sermon. Here again many strangers to Protestantism were attracted. Both these places of worship have been prepared by private members of the Reformed Church. A chapel has also been opened at Chateau Ponsac, in the Haute Vienne, where a steady, solid work is going on, under the fostering care of the Société Evangélique. And again, worship has been inaugurated at Lamarche, in the Vosges, in one of the communal halls, placed by the mayor at the disposal of the pastor. So little by little, Protestantism advances, returning to many spots from whence it had been banished, as well as taking up new positions. The political journal of Saumur gives an account of the installation of a suffragan pastor, M. Paul Rolland, in that town, and thus sums up the discourse of M. Vaurigaud, President of the Nantes Consistory: "In a most timely address he brought before his hearers the past days of Protestantism at Saumur; and while he showed the immense difference existing between the small congregation of to-day with the numerous and enlightened hearers who in olden time crowded the temples of the town,—between the little school now existing with the great academy which in the sixteenth and seventeenth centuries made of Saumur a brilliant light that enlightened the whole of Protestant Europe,—he felt the need of thanking God for the benefits with which he favours our generation. Doubtless we may say, although we profess a different kind of worship, it was to Protestantism that our town owed its glory; it *is* true that its academy dictated laws to all the learned societies of Europe; that Paris, Amsterdam, Geneva, Leipsic, printed its works; that illustrious *savants*, like Duncan, Cameron, Cappel, Daillé, Amyraut, Lefèvre, and many others, were justly proud to occupy a chair in the flourishing school founded by Duplessis-

Mornay; and that when the scholars formed here went to Paris to seek a theatre worthy of themselves, they astonished the capital, where men marvelled to see that provincial *savants* were more learned than their own." This justice done to Protestantism is one of the increasing symptoms of the time. Two other interesting ordinations have taken place,—one at Lyons, of M. Elie Thomas, whose father preached the consecration sermon, and the other at Saint Etienne, of M. Humbert Droz,—both belonging to the Union of Free Churches.

Among the servants of God fallen asleep lately, is Madame Dehault de Pressensé, at the age of sixty-seven. She had known the Lord from the age of twenty-five, and was greatly esteemed, beloved, and venerated in Paris for her humble, well filled life, given to deeds of charity. For the last ten years she had been bereft of sight, but not of a particle of the expansive love with which she served her Saviour in His poor.

PARIS, *June*, 1865.

Belgium.

THERE will be no Catholic Congress this year at Malines. A preparatory meeting is to be held in the Autumn, to make arrangements for another general assembly of Catholics in 1866.

Referring to an article in which the *Times*, on the occasion of the nomination of the new Archbishop of Westminster, endeavoured to show that there is no reason to apprehend the extension of Roman Catholicism in England, the *Revue Générale* asks, if such is really the case, what need to say so much about it? "The fact is, that notwithstanding all you say, you do not feel so secure as you profess to do; you begin to suspect that the convert will convert. We believe so too, and what gives you uneasiness gives us hope."

The *Revue* then gives the following account of the progress of Catholicism in Scotland:—

"Before 1829, the year of the great Catholic emancipation, hardly twenty chapels could be found in the whole of Scotland, and the faithful were only counted by hundreds: now their number amounts to 150,000, and they possess 160 churches or chapels. The clergy, divided into three Apostolic vicariats or districts—that of the east, the west, and the north, consist of 162 priests, besides the three prelates. The harvest is abundant, but the labourers are few. Happily, the husbandman keeps watch over His vineyard, and will continue to supply it with labourers until the eleventh hour. Communities of men are making their appearance in Scotland. The Jesuits have an establishment at Glasgow, the Oblates of Mary at Leith, and the Lazarites at Lanark. Of convents there are eight.

"The Catholics of Scotland possess four colleges or seminaries, one at Blairs, near Aberdeen, and three abroad, at Ratisbon, Valladolid, and Rome.

"The Orkney and Shetland islands, with Greenland, Iceland, and the Faroe islands, form the diocese of Monsignor Etienne. Before the arrival of this holy prelate, one would in vain have sought in the Orkneys and Shetlands a vestige of Catholicism—no chapel, no priest. And yet before the Reformation these islands formed a flourishing diocese, as is attested by the cathedral of St. Magnus, at Kirkwall, still standing, after escaping the iconoclastic zeal of John Knox, which, however, did not penetrate so far. It is this town that Monsignor Etienne chose for his residence. From his first arrival he set valiantly to work: he took an apartment in a Protestant house, hired a room which he converted into a chapel, and sent the priest who accompanied him to do the same at Lerwick, in the Shetlands. The zeal of the Apostolic labourers was not fruitless. Conversions and baptisms multiplied around them to such an extent that the Protestants took umbrage. Some of the more fanatical renewed against the pious bishop the gunpowder plot, but happily without success. The Protestant who had been liberal enough to let his house to the "Papist" was cited before the Ecclesiastical Court of the place and duly excommunicated. One day, when Monsignor Etienne was passing in the street, a person cried out, 'Death to the priest.' The prelate contented himself with addressing to those around him a few words full of meekness, when a man in the crowd exclaimed, 'He wants to take away our sins, while our ministers take away our money!' Since then Monsignor Etienne pursues in peace his Apostolic work."

BRUSSELS, *June*, 1865.

Switzerland.

THE annual meetings will in a few days take place at Geneva of several religious societies, of which I will speak to you next month.

I have to-day nothing to mention, in the way of religious news, beyond the recent election of a professor in theology, which in our present circumstances is, as you are well aware, an important occurrence. The place which had to be filled up was that of the Professor of Dogma, left vacant by the abdication of M. Chenevière. To this post the Company of the Pastors called M. Bouvier, already a professor of Apologetica and Homiletica; and the place of M. Bouvier was given to M. Cougnard, who is one of our first preachers. M. Bouvier, a son-in-law of Adolphe Monod, is a man of convictions at once evangelical and liberal. Well versed in German theology, he has thence extracted science without extracting the negations to which science has in these days too often abandoned itself; and I cannot but felicitate our Church on having chosen him to form the convictions of our future pastors.

These German negations, which have of late been revived in France by Renan and his school, have unfortunately made great progress in German Switzerland. I told you last year that the University of Berne, on the occasion of the tercentenary

anniversary of the death of Calvin, had conferred on M. Bungener the title of Doctor in Theology. But at the same time, and as if it had been to keep balanced the two great parties which divide our Church, the same University conceded the same honour to Professor Biedermann, of Zurich, the most ardent representative of Hegelian and unbelieving theology in Switzerland. Some people have praised the University of Berne, seeing in this step only a token of liberality and impartiality; but many have also blamed the University for thus having declared its indifference as to the most fundamental doctrines. It is difficult, no doubt, to ascertain how far the liberality may be allowed to extend of a Church, and still more of a University, in which theology is principally regarded as a science; but to choose absolutely, because the limits are hard to ascertain, to lay down none at all, is an evident dereliction of the cause of faith. But our epoch has to witness in this sphere a great number of anomalies; and the greatest is certainly to be seen in France, Holland, Germany, and German Switzerland, so many men remaining pastors after having abjured all faith in the Bible, and all belief in Christian doctrines, so that they openly profess a religion which is no more than Deism, or indeed than a Deism very nearly allied to Pantheism.

French Switzerland has hitherto escaped this invasion; and if unbelief advances amongst us as it does elsewhere, it is not within the Church that it advances. The Church of Neufchâtel has just sustained a great loss in M. Perrit-Gentil, a professor in theology, and author of a French version of the Old Testament which has been adopted by the Biblical Society of Paris. This version, though more exact than many others, is, however, far from being a faultless one. If the author has often seized well the import of the Hebrew original, he has often also, to give a better rendering of it, had recourse to words and phrases which are absolutely foreign to ordinary language, and which can only astonish, retard, and embarrass the simple reader who has opened a Bible for his edification. I, for my part, consider M. Perret-Gentil's version as one which may become a valuable aid to translators; but I await with much more impatience the one on which M. Segond, under the sanction of the Company of Pastors, is working amongst us. Nevertheless, M. Perret-Gentil was an amiable man of letters,—a professor beloved by his pupils; and, best of all, a Christian, in whom numerous trials had produced a remarkable development of faith and piety.

The Church of the Canton of Vaud continues to suffer sorely from a deficiency of pastors. Not but that there are numerous ecclesiastics in the country; but a great number of them belong to the Free Church, which is, therefore, far more abundantly provided than it requires to be. It was hoped that the new ecclesiastical constitution, decreed in 1863, would have led back a great number of them to the National Church. They had mostly, in fact, left it, in 1845, only on account of the degrading yoke to which the State subjected the Church; hence, as the Church has now obtained the liberty they were then claiming for her, they ought, it appears to me, to have re-entered her service. But during all these years they had formed their habits, and many of them had, moreover, embraced the idea that there should be an absolute separation between the Church and the State. I bring no accusation against them; but it is not the less a very deplorable thing that all these parishes should be without pastors in a country where many ecclesiastics are doing nothing, and where the Free Church, which only numbers a few thousand adherents, has more than forty pastors.

One thing, certainly, which contributes to the maintenance of this deplorable condition of affairs, is that, notwithstanding the constitution, notwithstanding the liberties which it guarantees, the Government has not yet entirely renounced its traditions of omnipotence. Hence the supreme control of the Church belongs, it is true, to a synod named by the parishes; but the synod can take no important determination without submitting it to the approbation of the Great Council (their House of Commons); and the Great Council is not always sufficiently liberal to comprehend that a decision of the synod, which is the legitimate representative of the Church, cannot with propriety be quashed by a political organisation. So, for instance, the Senate quite lately adopted a new collection of psalms and hymns already adopted by the Consistory of Geneva and the Synod of Neufchâtel. The Great Council refused its approbation. There is great discontent among all persons who take an interest in the Church: and this discontent is, of course, utilised by the partisans of the Free Church. All this enables us better to appreciate the freedom which the Church enjoys at Geneva, where the Consistory is supreme in all that relates to religion and public worship. We have the advantages of a connection with the State, and we have hardly any of the disadvantges of it.

The Church of Neufchâtel, again, is not so fortunate as our own; and its connection with the State is sometimes felt in a painful manner. The pastors are elected, as amongst us; but, by a law, of which I think no example can be found anywhere else, they have to be re-elected every eight years. It has evidently been the object to depress the pastoral character as much as possible, and to perplex the pastor by the two desires of satisfying his conscience and of keeping his place. I am happy I can record that the Neufchâtel clergy have hitherto admirably well maintained their dignity. Their members have known how to compensate by their personal merit, their piety, and their gravity, for the anomalies of so humiliating a position. But new trials may possibly come soon upon them. A political upset, such as is often seen in Switzerland, has restored a radical majority in the Great Council; that is, a majority hostile to the

Church and to religion, which will probably not fail to signalise itself by giving some annoyance, or passing some bad laws. May God watch over those who fear and serve Him!

GENEVA, *June*, 1865.

Germany.

THE so-called "Protestanten-Tag" meets this month (7th and 8th) in Eisenach. Its programme is as follows:—Professor Rothe, of Heidelberg, will read a paper on the question, "By what means are the estranged members of our Churches to be brought back?" Dr. Schwarz, of Gotha, on "The limits of liberty in matters of doctrine;" Professor Ewald, of Göttingen, on "The state of the Church in Mecklenburgh;" and a fourth on "What course should be pursued by the Protestant Church relative to marriages between Roman Catholics and Protestants?" It is the opinion of many that if Luther could rise from the dead and visit the Wartburg during such assemblies as the above, he would throw his inkstand with furious energy at the heads of these his professed successors. For my own part, I am unable to arrive at a clear idea about the party to which the above-named belong; for, on the one hand, they empty orthodox Christianity of all that has hitherto been supposed essential; whilst, on the other hand, they talk strongly about reviving the interest of the masses in Church matters—an interest which (according to the opinion of all orthodox Christians) owes its deadness to the prevalence of their principles. The Dr. Schwarz mentioned above, for example, is a thorough Rationalist.

On the 14th of May, a meeting was held in Weimar, under the presidency of a Dr. Edward Loewenthal, for the purpose of founding a new Religious Association, to be designated "The Cogitants, or Thinkers." From the pamphlet published by the said Loewenthal (the name has a very Jewish sound), it would appear that the main feature of the new religion is to be its having no confession of faith. Herein it would accord with the most advanced members of the so-called "Free Religious Associations," for example, with Wislicenus of Berlin. The assembly met at elven o'clock on Sunday morning, and it was resolved that, as a first step, the statutes of the new "Church" should be laid before all the governments of Europe and the President of the United States, with the request that the "Cogitants" might be put into possession of the same rights as are enjoyed by the Protestant Churches. The results of the intended applications and a sketch of the new rites of worship are to be laid before a general assembly, to be summoned in Berlin in July next. I may then report further about the new "Thinkers."

The following noteworthy declaration has been published by the "Journeyman Printers' Union" of Berlin. At a meeting held on the 16th of May, they unanimously agreed, "in view of the re-introduction of regular Sunday labour in the printing offices of Berlin," to the following resolutions. "In consideration: 1, that both corporal and intellectual relaxation are thoroughly necessary for every workman after six days' continuous labour; 2, that work which is uninterrupted by nothing save by a scanty modicum of sleep, weakens the power required by the vocation, draws away the workman from, and renders him incapable of all higher moral strivings; 3, that a workman ought to be able to earn his bread in six days, and that experience shows that those who work seven days are no better off than those who work only six; 4, that the introduction of Sunday labour as a means of competition is totally to be condemned; 5, that 'free' labourers neither can nor shall be worse off than the slaves of antiquity and other workmen of the present time—the Berlin Journeyman Printers' Union hereby declares the introduction of Sunday labour to be injurious both to their material and intellectual well-being, to be in a moral respect thoroughly worthy of reprobation, and calls upon all Workmen's Unions and well disposed masters to issue similar declarations, and to set their faces steadily against the evil custom." This is a step in the right direction. The motive of the movers is not indeed specifically Christian, or even religious; but their reasons, so far as they go, are certainly good. Nor is the feeling here expressed an isolated one. I read some time ago in a thoroughly anti-Christian journal, a long lecture on the subject of Sunday observance, the author of which declared that, whilst totally rejecting the religious Biblical argument, he was thoroughly convinced that human nature absolutely required a seventh day's complete rest, and the design of such a rest could not be reached by working a certain number of hours less every day. Our English innovators may therefore, on this point, take a lesson from the very people whose Sunday they wish to introduce into England. Here, in Germany, people are yearning for the very thing which some in England are disposed to cast aside.

On the 19th of May, three missionaries were ordained here in connection with Gossner's "Mission" for New Guinea. The only Europeans on that island are two of Gossner's missionaries, named Ottow and Geissler, who now require help. The missionaries there work in more ways than one. For example, in 1857 they freed three; in 1858, eleven shipwrecked persons from being killed or eaten by the cannibal inhabitants. On the island of Dorreh, near New Guinea, a school has been opened, and Divine service is regularly held, both of which are well attended. The three new missionaries, two of whom are married, are intended to work especially in the interests of peace between the highlanders and lowlanders of New Guinea, who are constantly at war.

From the last Report of the Berlin Magdalen Institution, it appears that in the year 1863—1864, 149 persons came under its influence; of whom thirty-nine afterwards became domestic servants,

twenty-nine returned to their friends, nine to the hospital whence they came, and thirty-three were dismissed or left of their own accord. Ten are known to be pursuing their old courses; but at least one-half are believed to have derived permanent benefit from the efforts put forth on their behalf. The late King, Frederick William IV., had in 1844 made a yearly grant of 2400 thalers to the institution; the present House of Representatives, however, has rescinded the grant: not an uncharacteristic act, especially as its members have no special objection to State aid in many less important matters. The inmates of the Institution earned by their own labour 875 thalers, being 300 more than the previous year.

The infant children of Berlin are the object of special labours now from two different directions: "Kinder Bewahr Anstalten" (institutions for taking charge of children), a kind of infant schools, and the "Kinder Gärten" (children's gardens). Of the infant schools there are at present seventeen in Berlin under the management of clergymen and pious laymen, and with thoroughly devoted and pious teachers. Their great object is to produce religious impressions on the minds of the children —above all, to lead them to pray; and many are the instances of usefulness which the teachers are able to mention. Several very touching examples are adduced in the last annual report. The annual expense of these schools amounts to nearly 8000 thalers, or 1200*l.*

The "Kinder-gärten," called "Fröbel's Kindergärten," after the name of the man who had most to do in setting them on foot, are superintended by a Committee consisting of rationalistic clergymen, materialistic professors, and tradesmen of the same tendency. Amongst believing Christian teachers and ministers there is but one opinion of the tendency of these Kinder-gärten *as at present conducted.* Both theoretically and practically they clash with the foundations of a Christian education. It is not to be denied, indeed, that the children of decidedly Christian parents might visit them without great danger, perhaps with great profit; but if widely adopted they will do for the masses what a respectable man whom I once met told me, with boasting, his father had done for him—"so brought him up, that he never felt any need of God, Christ, forgiveness of sin, immortality, and so forth." It is a striking circumstance, that in the report of the Committee the words "God" and "Christian" do not once occur. The present aim of the promoters of the "Kinder-gärten" is to get the "infant schools" into their hands, and transform them according to their ideas.

Dr. M. Baumgarten, formerly Professor of Theology in Rostock, was, some years ago, on the ground of non-Lutheran ideas propounded in his books and lectures, and perhaps also because of little imprudences of other kinds, deposed, notwithstanding his undoubted piety, general soundness, and beneficial influence on the students. Ever since the struggle has been going on. Once, I believe, he was in prison; and now it is reported that he will probably be condemned to be sent to the House of Correction. The real "head and front of his offending" is, that he is not illiberal enough. The Lutherans of Mecklenburg, namely, are in their own eyes the only pure and true Lutherans, and Dr. Kliefoth, of Schwerin, is their little pope. It is he who prevents the Bible Society having colporteurs in the country. And yet, notwithstanding the rigid Lutheranism, or perhaps better, Kliefothanism, that rules, there are few countries where so much immorality prevails as in Mecklenburg. For example, a common saying is, "in Munich half the children are illegitimate, and in Mecklenburg *all*"—which is said to be true of some place. The charge now brought against Baumgarten is that of having supplied Prof. Ewald, of Göttingen, with documents relating to his trial in Rostock—which documents Ewald published in a pamphlet defending the professor.

The state of Mecklenburg is altogether very sad, in every point of view. To show you how pernicious Kliefoth's influence is, I may mention the circumstance, that boys in the public schools, whose parents intend them to study theology, calculate amongst each other whether Kliefoth is likely to be alive when their examination would come on; if so, they determine not to become pastors, and *vice versâ.* The pastors scarcely "dare say their souls are their own." All activity, save such as proceeds from the pastoral office, is discountenanced. It is not to be denied, indeed, that he has set his face sternly against the rationalism and indifference that used to prevail, and in so far has done something to revive evangelical Christianity; but he is taking also the best way of overthrowing the very work at which he professes to aim. But another system will have to be adopted. In consequence of the tyrannical restrictions to which the people have been and are subjected, so many have emigrated and soon will emigrate to America, that there will be a fearful scarcity of labour. In fact, this scarcity is now felt to such a degree that every one is asking, What is to become of us? The end *must* be greater liberty in a social and political respect; and in its train may come freer religious movements.

The Basle Missionary Society has recently suffered a severe loss in the death of its agent, the missionary Hoch, who latterly resided in Frankfort-on-the-Maine. He was born in 1821, received his early training at one of the institutions of the Moravian Brethren at Königsfeld, in the Black Forest; studied theology at the University of Basle; and at the Missionary Meetings held in 1842, at Basle, was so strongly impressed with the glory of the work that he determined to give himself henceforth to the cause of preaching Christ to the heathens. For many years he laboured zealously in Mangalore; but his health becoming shattered he returned home, and served his Society

by holding and addressing meetings in various parts of south and north-west Germany. He was a most instructive and stirring speaker.

You will be gratified to hear of the following circumstance, as showing that the priesthood is no longer omnipotent in Austria. A Roman Catholic female had an illegitimate child by a Protestant residing in one of the suburbs of Vienna. After a time the father married the mother, and thus made the child legitimate. For several years the boy was sent to a Roman Catholic school; but after a Protestant one had been opened in the neighbourhood where he lived, the father resolved that his son should attend it. Against this, however, the priests set their faces, pleading an old rescript, according to which illegitimate children must be educated in the religion of the mother, unless the fathers claimed them at baptism. In this case the priests had hurriedly baptised the child during the father's absence on a business tour. An appeal was lodged with the Statthalter, who, in consideration of the man's having sustained the woman and her child, and afterwards married her, decreed that the boy must remain a Protestant. The Archi-Episcopal Consistory then in turn appealed to the ministry; but the ministry confirmed the Statthalter's decision. This may seem a trifling affair, it shows, however, which way the wind blows.

I will conclude my letter with a couple of statistical notices. At the last census Hungary contained 10,742,225 inhabitants, of whom 5,305,895 were Roman Catholics, 1,726,923 Reformed Church, 1,101,436 non-United Greeks, 875,885 Lutherans, 689,195 Greek Catholics, 371,591 Jews. During the twenty years' reign of the late King, Frederick William IV., there were built in Prussia 300 churches, 600 parsonage-houses, 1900 country school-houses; and there were established seventeen seminaries for training teachers, and sixteen gymnasia, or high classical schools. These numbers are of course small when compared with yours in England; but when one considers how little had been done during the preceding hundred years, and that means were not so plentiful as with you, one cannot but admire that monarch's zeal. He showed his interest in Church matters in every possible way. For example, so desirous was he that church building should go on rapidly and wisely, that he sent a commission of first-rate men to examine and report on the English mode of procedure in such matters.

BERLIN, *June*, 1865.

Italy.

I HAVE said in a former correspondence that it was my belief—a belief confirmed, too, by facts in the few cases where the experiment had been made—that where the people of the rural districts could be fairly brought under the influence of Evangelical teaching, a larger harvest would be gathered than in the more sceptical and corrupted cities. And this expression of opinion I see no reason to alter. But the difficulty is to gain a hearing for the Gospel amongst these simple country folk. For the most part, they regard us and our work with hatred and with dread. We are atheists and libertines, who wage war upon all religion and morality. We are followers of Luther, the impious monk, who rebelled against the Holy Father from motives of the paltriest jealousy; who first seduced and then married a nun; and who terminated a life stained with every crime on a deathbed of remorse and despair. Add to these prejudices instilled by the ignorance or craft of the priests, the influence acquired over their imaginations (ever powerfully impressible in a rude village population) by the coarse sensuousness of the Papal worship, and a strong fanatical attachment to the parish church, with its patron madonna or saint, and its legendary miracles—miracles, moreover, which they devoutly believe to descend to their own time and persons, as the commemorative tablets affixed to the walls of the sanctuary attest—and you will form some idea of the all but invincible barriers by which the country people are secluded from all contact with evangelistic effort.

In fact, the attempts of colporteurs or evangelists to penetrate this cordon of prejudice and ignorance are not unfrequently attended by perilous outbreaks of fanatical violence. Not very long back, in the village of Casalromano, on the confines of the Mantuan territory, a colporteur was so cruelly beaten on the head as to be obliged to keep his bed for weeks afterwards. In another village near Cremona, the evangelist from the latter city had gone to preach by special invitation, when a ruffianly rabble broke into the hall where he was proclaiming the word of Life, threw him violently on the ground, and would probably have proceeded to worse mischief had he not been rescued by the efforts of friends. At Varese, the colporteur was quietly standing by his bench of books one market day, when the country people, who had come from the villages round to attend the market, upset his books and assailed his person; but the shopkeepers round, furious at such an exhibition of bigotry, rushed from behind their counters, and with cuffs and kicks drove off the fanatical rioters. At Angera, a small village opposite to the town of Arona, on the Lago Maggiore, a youth, known to have attended the evangelical services at the last-named place, happened to be standing at the door of his house while a procession was passing. The people, already heated by the invectives of their parish priest, and kindled to frenzy at the sight of the young Protestant, ran furiously upon him, and began belabouring him. Providentially, he was able to slip in through the open door, and close it in their faces; but two of the foremost aggressors happening to fall to the ground in the scuffle, the rest of the rabble, unable in its blind rage to distinguish friend from foe, and only hearing the cry, "Protestants! down with the Protestants!" began

to shower kicks and blows upon the two fallen miscreants, and did not discover the mistake until they were beaten within an inch of their lives. At a village near Sondrio, the inhabitants made a bonfire of a colporteur's tracts and Bibles, the priests looking on and approving; and the rabble that threatened the life of the evangelist at Bergamo were for the most part villagers from the country districts around.

It is saying too much to affirm that Popery has lost its hold on the upper and educated classes. With the male portion of the middle class, and especially with travelled men, well-read men, men of the Garibaldi school in politics, and the youth of the universities, there is perhaps no more belief in Roman Catholicism than there is with men of the same class in England. But eliminating these, and they constitute but a fraction, though an influential one, of Italian society; among the rest Popery is yet powerfully entrenched. The aristocracy cling, according to the traditions and habitudes of their order, to the ancient, the established, the respectable faith; and the unread men of conservative tendencies, and, with rare exceptions, ALL THE WOMEN, are still under the domination of the priests. Milan is a liberal city, the most liberal perhaps in all Italy; yet the secret influence of the priests over the female portion of Milanese households, and the prevalence there of the superstitious asceticism which constitutes the religion of the good Catholic, are things only to be believed after a wide and penetrating observation. They do not strike the eye for you meet the Italian woman only abroad, or in formal soirées; the punctilia of domestic life are visible only to the most intimate relatives and friends; yet a careful and patient gathering up of small details will convince any one who chooses to take the trouble that the truth is as I state it. How else, in fact, are we to account for the infinite trouble we find in obtaining preaching-halls and rooms for schools? How is it that in Florence, for example, Sig. Ferretti's schools have had to dislodge almost at the end of each six months for the last four years; and that to obtain rooms at all the Evangelicals are obliged to resort to an almost jesuitical dexterity in concealing their real character and object? I am credibly informed that in Florence it is quite the custom now to insert in the house-contracts a clause by which the use of the apartments for any evangelistic purpose is specially excluded. In Pistoja, hard by, it has been absolutely impossible to obtain a preaching-hall either for love or money, except in the midst of the thieves' and prostitutes' quarter of the city. And of all the cities of Italy similar facts might be narrated. The influence at work in these cases is *woman's* influence. The landlord is often favourable, nay, sometimes concludes the preliminaries of a contract; but, on the matter getting known at home, such a storm of upbraiding is raised around him and follows him so determinedly, from wife and aunt and grandmother, and all his feminine connections to the third and fourth degree, that the poor man, for very quiet's sake, is obliged to adopt a course which, in his secret soul, he feels to be bigoted and disgraceful.

It is right and prudent that we should look these things fairly in the face. And there is another, and perhaps yet more fearful, hindrance to the success of Evangelical work than even this influence of the old religion of the land, which should be honestly looked at and estimated by all who would understand the position and prospects of the Gospel in Italy, and that is the awful prevalence of religious indifference and avowed scepticism. But to this I may perhaps return in a future letter. In the meanwhile let no one imagine that even from Romanism, rudely as it has been shaken these last few years, we have nothing or little to fear. The clamour of the Italian journals against the Pope indicates nothing as to the feeling of the people about the Pope's religion. Evangelistic effort in Italy is as yet feeble and despised, and has before it colossal difficulties. The true converts to the Gospel are made as yet by units, not by hundreds nor by tens. That sweeping of the breath of God over the souls of the people, that general awakening of the sentiments of religious want, that "stretching out of the hands" unto God which preceded and accompanied almost all the reform movements in the sixteenth century, we have not as yet been permitted to witness. I do not say these things to discourage, to lead friends in England to withdraw one penny or to cease one prayer which they have hitherto given to the work in Italy. Precisely the contrary: I write that, knowing our difficulties, estimating rightly our position, they may *not* be discouraged, and may *not* be induced to withhold or diminish help, when they find, as I fear they will do before long, that the progress of the Italian work is not commensurate with their expectations; that, in fact, instead of progressing, it seems in some cases to stand still, in others even to go back. And it is right that we ourselves, on the spot, should look our position honestly in the face, in order that we be not led, from a desire to force the success which is withheld, to use means which are not the Lord's means. The ark will not fall, and if we put forth unclean hands to stay it, it will be the worse for us. Above all things, such thoughts as these should call forth prayer, — earnest, persevering, mighty prayer,—both at home and here, that the breath of the Lord may come upon this valley of dry bones and quicken them unto life. More than the money of Christian people in other lands we need their prayers. The great lack of the work in Italy is a spiritual one,—the grand converting power of the Holy Ghost.

We (*Morning Advertiser*) have been favoured with a copy of a letter which Garibaldi has addressed to the Ladies' Association at Genoa, relative to the power and disposition for evil of the Popish priesthood. The following is a translation of this important though brief communication :—

Ladies,—To liberate woman from superstition, and to release her from the clutches of the priest, is now the question of life or of death to Italy, and in this manner only can be worked out the true deliverance of our country. Priest! But do you not see him imbedded in the heart of this miserable earth, and in the same manner as the gnawing cancer in the human form feeding upon its miseries, and everything which is most injurious and disgusting, and calculated to ruin his brother man? Many will tell you that there are good priests. But a priest to become good must change the adverse livery that he wears. That livery, is it not the livery of the promoters of brigandage in more than the half of Italy? Has it not marched as a vanguard before every stranger that invaded our country? Those who endeavour to retard our progress make a distinction between the temporal power which should be combated, and the spiritual power which they tell us should be respected. The spiritual power! And from whom does that come? From Antonelli, Schiavone, or Crocco? Spiritual, indeed! And are these the leaders by whom you would wish to be conducted into the presence of the Eternal? Will you consent to present yourselves before God under protectors such as these? Ladies, may the Divine inspiration of your sex guide you and your companions in the way of truth.

Yours, &c., G. GARIBALDI.

Persia.

NESTORIAN VAGRANTS.—WARNING TO GERMANY.

THE famine which prevailed among the Nestorians two years in succession, caused by locusts, gave occasion for large numbers of the most worthless portion of that people to scatter themselves through Russia, and other countries of Europe, as *beggars*. The first pretext, offering some apology, having now ceased, multitudes of those beggars still prosecute their miserable calling, prompted to it by laziness, and other motives yet more culpable. The evil has assumed a serious magnitude, for it takes thousands every year from their honest industry and virtuous life, not much more than half of whom ever return, a great many being cut off by sickness and licentious practices in strange climates, and amid new temptations; and the portions who survive those fearful ordeals come back, as a rule, thoroughly debauched in character, and enfeebled in body, with no heart to return to toil and an honest livelihood. They soon squander their ill-gotten gains in "riotous living," spreading a moral pestilence about them, and when their "spoils" are exhausted, they set their shameless faces toward a fresh career of vagrancy. It were far better for their people if none of them ever returned to scatter their moral leprosy among the masses.

The rigour of Russian police regulations, and the wholesome terror of Russian prisons, have nearly closed the door of that country against these miserable impostors. Our English friends, by heading a few companies of them about, and paying their passage back to the last port from which they came, have also done excellent service to humanity in this matter. But Germany is still a *golden territory* to such unscrupulous vagabonds. We have fewer means of communication with that country than with England, and find it far more difficult to set the good people there right on this subject. And it is with the impression that your valuable monthly finds its way to many points in Germany, that this disagreeable statement is forwarded to you for publication.

A single case will illustrate the character and career of these Nestorian vagrants. You may remember that four Nestorians presented themselves to you in London two years ago, and were kept awhile at the *Strangers' Home*, whom you kindly befriended, exerting yourself to obtain funds to pay their expenses while there, and send them back to Constantinople. They reached their homes in Persia the following autumn. So far from profiting by the lessons of salutary experience afforded by that fruitless tour, the ringleader of that fraternity, whose father is the most wealthy Nestorian in his native village, spent the succeeding winter in getting up new testimonials and vouchers, some of them, doubtless, forged, and all fraudulent in design; and on the 1st of April, taking with him a younger brother, till then a fine boy, not being yet initiated in the crimes connected with begging, started on another excursion, in despite of the kindest advice and the most earnest remonstrances of the missionaries, their best friends. They directed their steps, not now to European Russia—the practised villain knew better than to do so—nor to England, but to *Germany*. After the lapse of a year they have just returned, with one order of 350*l.* on American merchants here, which, according to the standard of money value in this country, is at least four times that sum in Europe. I know not how much more they have collected. This impostor presented his applications with a tongue as smooth and slippery as any rogue ever used, as a *poor preacher of the gospel*, professing the purpose also of opening schools among his people, &c.; while, in fact, so far from being a preacher, he is an excommunicated church member. His diploma as a graduate of our seminary (a most unworthy one as he has proved himself) facilitated the deception; but these artful renegades are never at a loss for *pretences*, most skilfully adapted to the classes or individuals whom they address.

The two young men have come back, clad in the garb of European dandies, arrogant in their bearing, dissipated in their appearance, having made shipwreck of their consciences by the lies and deceptions they have unscrupulously practised, and other evil courses they have pursued, good for nothing themselves, and corrupters of others wherever they go.

We had hoped that this great evil of vagrancy was effectually checked; but, electrified by the

sound of so much money, and dazzled by such finery, multitudes of others, too lazy to work if they can help it, and too vicious to relish the decent restraints of virtuous life, are roused anew by such success, and are now all agog to hasten to that *golden country, Germany.* We are sure that the good people of that goodly land would give no quarter to these unworthy vagrants, did they know what wholesale evil their encouragement of them is working, and we trust that you will more than willingly lend your aid to impart to them the needed information on the subject.

J. PERKINS.

OROOMIAH, *May* 5, 1865.

India.

THE *Friend of India* says:—"Our missionary readers will learn with regret that the Indian career of the Rev. Dr. Mullens is near an end. The Directors of the London Missionary Society have requested him to return to England for the purpose of taking the place of colleague of Dr. Tidman, their secretary, who is now a very old man. The Society has 200 Missionaries abroad, and spends 80,000*l.* a-year. Dr. Mullens will leave Calcutta in July, and visit all the Society's stations in China and South India, reaching England next spring. Thus will end a life of twenty-one years in India, during which he has seen a large part of its provinces, made personal acquaintance with more than five hundred missionaries, and written many pamphlets and books. Dr. Mullens will be much missed in the Calcutta University and Missionary Conference, and in many a sphere of public usefulness in Bengal. Few men have spent so active and useful a life as he, and his large and catholic experience will be of great use in England."

"The success of the Chota Nagpore Mission in civilising the Coles continues to be so remarkable, that the Government of the Central Provinces has invoked its aid to do the same for the allied wild tribes of Chutteesgurh. South of the Mission station of Lohardugga 120 miles, in the plateau of Chutteesgurh, are races resembling the Coles in almost every particular. They are free from Brahminical influence, are densely ignorant, and have been enriched by the grain trade. Government can find no teachers for its schools there, any more than it could among the Sonthals and Burmese; and Mr. Temple asks the simple Lutheran pastors to do the work for him, by establishing branches of their Mission at Belaspore and Ruttonpore. Besides a grant-in-aid of 100 rupees a month, and another towards buildings, the missionaries are offered the charge of the chief Government school, and private subscriptions will flow in. The assistance of Government will, of course, be confined to secular instruction. The language is a bastard Hindee, known as Chutteesgurhee. Next cold season, we believe, one of the missionaries will make the preliminary visit and inquiries. Meanwhile, a correspondent shows how much funds are needed for the great work. What a commentary is this, as well as Colonel Phayre's appreciation of the Karen Mission, and even Mr. Beadon's encouragement of that among the lately rebel Cossyas of Assam, on the attack of the Bengal Government on missionary education."

EDUCATION AND MISSIONS.

The following is from the *Times'* Calcutta correspondent's letter:—

A controversy has been going on between the educational authorities and missionaries in Bengal, which, I believe, will be brought before the House of Commons. It resembles in many points the disputes in England to which the Revised Code gave rise. Perhaps the most important document ever issued by a government for the good of millions of its subjects was Sir C. Wood's Educational Despatch of 1854. Its broad views, its statesman-like provisions, and its great benevolence have had such wonderful results, and are likely still to effect so great a social revolution, that it has an historical importance. Its principal feature was the declaration that as soon as possible it is the interest and duty of the Government of India to retire from the direct education of the people, and to assume the position of the Educational Department of the Privy Council in England. To bring this about it introduced the grant-in-aid system, and established three universities with a catholic constitution, and governed by senates, in which all classes, officials and non-officials, Christian missionaries, Hindoos and Mahommedans, were fairly represented. The system has worked magnificently all over India, except in Bengal and Bombay, where the local Directors of Public Instruction, supported in the former case by Mr. Beadon, and in the latter by Sir G. Clerk, have tried to obstruct it, and have spared no opportunity of sneering at missionary and non-government schools. Indeed, so opposed is Mr. Beadon, the Lieutenant-Governor of Bengal, to the policy laid down for him by the home authorities and the present Government of India, that he recently declared, in an official letter published in the *Gazette*, that "for a long time to come, at all events, the maintenance of the Government schools and colleges is the great instrument to which Government must trust for the spread of education in Bengal." In Bombay and Bengal, accordingly, the grant-in-aid rules have always been vexatiously opposed to the policy of Sir C. Wood's despatch; and Lord Chichester, the Hon. A. Kinnaird, M.P., and others, at the close of 1863, went up to Sir C. Wood as a deputation on the subject. With great promptitude the Secretary of State sent out orders that his despatch was not to be obstructed, and Sir J. Lawrence issued liberal rules on the subject, leaving them to be applied in detail according to the necessities of each of the seven local governments. Meanwhile, discussion in India had led the Bengal Government to modify the objectionable rules, and it published an official letter to the

Government of India, containing a bitter attack on the deputation, which complained of the missionaries whom they represented. Inadvertently, from the hurry of business, caused by the Bhootan war, Sir J. Lawrence signed a memorandum expressing general approval of the papers containing this attack. That the missionaries are well able to defend themselves is shown not only by the replies in the Indian papers, but by a grave letter from the secretary of the Church Mission in Calcutta to the Viceroy. It is not for me to enter into the details of this controversy further than to say that the policy of Sir C. Wood's great despatch has been always bitterly opposed both in Bengal and Bombay by the fast disappearing narrow civilian party, who think that India was made for themselves and the natives, and that missionaries and settlers are troublesome people. In all the other provinces the missionaries are welcomed as the most efficient agency for civilizing the hill tribes and cheaply spreading education among the Hindoos.

In British Burmah, for instance, the American Baptist missionaries have civilized at least 60,000 Karens in the last ten years; and Colonel Phayre, the Chief Commissioner, has often said of one missionary there and his wife that he considers them of more value to the administration than half-a-dozen magistrates. In the large jungly country of Chota Nagpore, the Lutheran missionaries from Berlin have Christianized hundreds of villages, and the mere work of baptizing the converts is so great that they have applied for more colleagues. The people there are the Coles who supply the tea districts of India and the sugar fields of the colonies with coolie labour. In their case there is no effete civilization like that of the Hindoos to be first destroyed, so that since 1850 four German pastors have baptized 7000 people. As I write I hear that within the past few weeks 600 have been admitted to the Church. The change is so thorough as to attract the attention and support of the secular authorities. All the Coles who are to be baptized or married must go to Ranchee, the county town; and once a year, at least, all the adults from distances of 100 miles in many cases, go up there to worship, and to present in the church, which the rebels tried in vain to destroy in 1857, the first-fruits of the harvest. In the cold season the missionaries itinerate among their flocks, but they have an indigenous system of Christianizing which tests the reality of the new creed. In every family there is worship morning and evening; in every village there are elders who conduct Divine service on Sunday, and act as magistrates in deciding disputes during the week. Many of the villages have schools, one-half the expenses of which is contributed by the State. Some villages are altogether Christian; but in most cases Christian families live in heathen villages, and it is by their means that there are so many baptisms. None are baptized till after a year's instruction and probation. Poor as they are, being generally peasants oppressed by their Bengali landlords, they have promised to subscribe six shillings a-year each to the schools in which boys are being trained as teachers and catechists. So remarkable has this work become that Mr. Temple, the Chief Commissioner of the Central Provinces, has just written to the missionaries begging them to do the same for similar tribes farther south in and around Belaspore. My information is derived from a Calcutta merchant who lately returned from a personal visit to Chota Nagpore. This, and other instances which might be given, illustrates the wisdom of Sir C. Wood's despatch, and the necessity for the home authorities and Sir J. Lawrence seeing that lieutenant-governors and directors of public instruction do not obstruct it.

"The fair at Hurdwar this year," says the *Delhi Gazette*, "was an unusually great gathering. Pilgrims in tens of thousands poured in from all parts of India, especially from the west and south-west. A report has got about that hundreds of persons were crushed to death, and that great loss of life occurred at the sacred ghat. The story is exaggerated; the total loss of life is as follows:—

"Trampled to death by falling under the feet of the crowd, four; suffocated from heat, three. Besides the above, a melancholy accident occurred, owing to the thoughtlessness of some girls who tried to cross the river, and missed the ford. Three of them were drowned."

Noticing the 30th Annual Report of the Lodiana Mission, the *Lahore Chronicle* says:—

"The Lodiana Mission includes ten stations, mentioned in the report in the order which they were commenced. The oldest of these is Lodiana itself, which was first occupied in 1834, and which, owing to this fact, gives its name to the entire Mission. The remaining stations are Shaharunpore, Subathoo, Jullundur, Umballah, Lahore, Dehra, Rookee, Rawul Pindee, and Kapoorhala. At these are employed 14 European Missionaries and 54 native Christian agents, besides 2 native ordained Missionaries: all of whom are variously engaged in preaching, distributing Christian books, and teaching. Twenty-four adult converts were, during the year, admitted to the communion of the Church.

"We observe seven distinct kinds of schools enumerated in this report. At Shaharunpore there is a boarding-school for orphan boys; at Lodiana, a similar institution for orphan girls; and at Dehra a boarding-school for the daughters of native Christians. In addition to the above, a Christian Girls' School has recently been commenced at Lahore, which, however, is not under the direct control of the Mission. At several of the stations, schools for adults (male) are in successful operation.

"It remains for us to speak of the most important of all the educational operations conducted by the Missionaries—the schools for heathen boys, which exist in every station of the Mission. In

connection with one of these (that at Lahore) a College has been opened, which has been affiliated to the Calcutta University. In this college there are three Christian students, of whom, it is hoped, that one at least will in due time be ordained a Missionary. The report neglects to mention the number of pupils in attendance at Jullundur, Subathoo, and Roorkee; although at the first-named place there is certainly a large and admirably managed school. Exclusively of these three stations there were, on the 31st of October last, somewhat over 2600 pupils in all the Mission schools. By several of the Missionaries, the experiment of erecting small branch schools had been successfully tried. In one station there were as many as seventeen of these branch schools, with an attendance of 650 pupils.

"It will probably be found that two distinct causes have had a share in the late improvement of Mission schools—(1) the establishment of the Calcutta University; (2) the liberal interpretation put upon the Grant-in-aid rules; and (3) the growing desire for a knowledge of the English language.

"The Press at Lodiana has sent out nearly 200,000 books and tracts during the year, giving them freely to all who were willing to engage in the work of distribution, and made application for them."

BAPTISMS AT NAGPORE.

THE *Free Church Record* says:—The Lord continues very peculiarly to smile on the labours of His servants in connexion with this branch of our Indian missions. During the past year not fewer than thirty-two adults and nineteen children were added to the membership of the native Church by baptism. And we have again to record, to the praise of God's grace, that more weary and wandering ones from among the heathen have been brought into the fold of the Redeemer. In a letter to the convener from Mr. Cooper, dated 22nd of March last, it is stated that in the course of an Evangelistic tour into the interior, two young men were baptized. Besides these, Mr. Cooper supplies the following notice of twelve other adults who had been recently received into the Church by baptism on a personal profession of their faith in Christ:—

"The first of these is a young man, eighteen years of age, a Kayil by caste, named Jugalkeshore, whose friends made strenuous efforts to keep him from following Christ. For a time they succeeded in retarding his plans, but completely failed in moving him from his purpose to confess the Lord Jesus as his Saviour. He first heard the glad tidings from S. Hardy, our catechist, in the city of Nagpore, and soon became an inquirer. He read portions of the Scriptures with religious books or tracts which were given him, much to the annoyance and alarm of his relatives and friends, who did all in their power to withdraw his thoughts from Christ and Christianity. He, however, persisted in his inquiries, and in seeking intercourse with the catechist, and other native Christians. Just as we were about to start on our tour, he finally left his abode in the city to cast in his lot with the professing people of God in this place, wishing to accompany us, both that he might be away from the persecutions of those who were opposing him, and be able to testify to the heathen concerning the great and gracious Saviour whom he had found. Acting on our advice, however, he remained under the care of Mr. Dawson, who, after a fortnight's further delay, finding him quite prepared, took him to Kampti, as our place of worship at Sitabaldi was under repair, and there publicly baptized him on the 22nd of January. It seems that Jugalkeshore is very respectably connected, and heir to a considerable amount of property in the neighbourhood of Furrackabad, to which place he belongs. Since his baptism he has gone on very satisfactorily.

"The next case I have to mention is that of a Kanoji Brahmin, eighteen years of age, named Jankey Persad. He has been a pupil in our school at Kampti about three years, and for some months back has been employed as a monitor. Ever since he joined the school, he has evinced great earnestness in his studies—always quiet, thoughtful, and diligent. Last year it pleased the Lord to send severe affliction upon his family in the sudden death of his mother by cholera, while he himself, at the same time, was brought to the gates of death by that terrible disease. He felt his position to be one of great solemnity and peril, if ushered into the presence of his God and Judge unprepared, after having had Christ so often pressed on his acceptance. It was then he began to pray, entreating that if God would spare his life, he would, on recovery, renounce heathenism and follow the Saviour. For several months after getting better he pondered the step he had resolved to take; but for a time his courage or faith failed as he contemplated the trial with reference to his aged father and other members of his family, as well as a large circle of acquaintances. At length he became so uneasy in his mind that sleep went from him at night, and he began to lose appetite for his food. In short, he felt the burden of his position to be so insupportable, that if he did not immediately follow the deep and settled convictions of his soul he would perish.

"Accordingly, on hearing of my return from the district, he came from Kampti on Saturday, 11th February, accompanied by Mr. Ramaswami, our native preacher, and made known to me the whole of his case. I was not surprised, as I had been made aware, some time before, of his interesting and hopeful state of mind. He said he wished me to go back with him to Kampti, and send for his father, that in my presence he might tell him of his resolution to become a Christian. After some conversation and prayer, we did so; but it proved a severe trial of courage and affection to Jankey, who, however, was calm and firm throughout, and never, for a moment, flinched from his purpose. His father, a venerable and stately-looking old man, was deeply distressed, and employed every

method of coaxing and threatening to induce his son to return; and, but for my interference, would have proceeded to violence to accomplish his object. After nearly three hours' interview, the old man retired; but up to a late hour that evening crowds of angry and boisterous acquaintances beset the school-house, and were only deterred from violence by the fear of losing their situations or pensions if they created any disturbance in the cantonment. Before leaving my house in the forenoon, Jankey earnestly requested permission to break his caste by eating bread. I thought he might defer that step till after he had seen his father, but he said he felt so oppressively burdened by the thought of his position as a Brahman, that he longed to be free. After joining us in a slight repast, he felt greatly relieved, and accompanied us back to Kampti. He said he had counted the cost of the course he was now pursuing, and acted not from impulse, but from deep conviction of the truth that Jesus was the Son of God, and the only Saviour of sinners; and having now made public his sentiments, he wished, without further delay, to be baptized. Accordingly next morning, at the close of our English service, Jankey came forward and witnessed a good confession before men. A goodly number of his schoolfellows, and a few of his relatives were present, and heard his replies to my questions, all of which were very satisfactory, and some of them very touching. Before the ordinance was administered, in the presence of the whole assembly, Jankey took off his janwa or sacred string, and gave it to me, which seemed deeply to affect some of his heathen relatives present. He was then baptized, and received into our midst as a young brother in Christ. After the service was ended, a number of European friends (officers and others) came forward and shook him very warmly by the hand, congratulating him on the noble stand he had now made on the Lord's side, and hoped he would go on and be faithful to Him whom he had now confessed before men.

"Since his baptism Jankey has continued to give us great satisfaction. He is an intelligent, modest, and amiable young man, giving promise, if spared, of witnessing for the truth in whatever position he may be called to occupy in after life. I may mention that two other young men, schoolfellows in the same class, were under convictions at the same time, and professed a desire to come out; but they grew faint-hearted when the time came for taking the final step of renouncing heathenism.

"Again on Sabbath, 5th March, eight other adults with two children were received into the Church at Sitabaldi by baptism; but it is not needful to enter at any length into the case of each, as all of them may be regarded as the fruit or the increase given to those who go forth in the name of the Lord, and make known the simple but glorious Gospel of Christ. Three of the eight are adult females—one of whom is an inmate of the Sitabaldi poor-house; and she now is the third who, within the last few months, has been led to confess Christ in that institution. She is about twenty-six years of age, and for a considerable time has suffered from continued fever, but is now gradually recovering. The other females, whose respective ages are, twenty-eight, twenty-three, ten, and nine years, have been gathered in from among the Tamul people of the station. The youngest of the above is daughter to the eldest, and she is a widow who has come under Christian influences by associating with a few of our native flock. The other adults baptized on the same occasion are males, belonging to the same class of the native community,—two of them being sons of a deceased heathen brother of one of our native Christians, who took them home to his own house, not only to provide for their temporal wants, but that he might also care for their precious souls. All the eight have been under instruction for several months, and seemed simple and earnest in their desire to follow Christ. Besides waiting on the public preaching of the word on Sabbaths, our native catechists met with them statedly in private for the study of the Scriptures and prayer; and his report of them, from time to time, was favourable. Mr. Dawson, who baptized them, and I also, examined them, and were satisfied.

"Again, on Sabbath morning last, the 19th instant, two young men, one a Tamul and the other a Maratha Hindu, were received into the native Church at Kampti by baptism. They are both about twenty-three years of age, and have been attending our native services there for some time back, as well as receiving special instructions from our Scripture reader and native preacher. Their cases present no special peculiarity, except as showing how the simple teaching and preaching of the Word is made effectual in leading poor sinners to believe on Jesus."

Algeria.

MR. RUET'S WORK AMONG THE SPANIARDS.

In Algeria the Spanish element far exceeds the French. Deducting the French military and civil employés, the real settlers or colonists are by a large majority Spaniards. They live sparingly, work hard, and produce most of the fruits and vegetables which are sold in the markets of the principal towns. They are sunk in the deepest ignorance, are unable to read, and are completely in the power of their spiritual teachers—the priests of Rome; the "blind leading the blind." But, with them as with all other benighted peoples, the simple Gospel of perfected redemption in Christ Jesus soon penetrates the enshrouding darkness with its cheering and vivifying ray. They believe, enter into the freedom of new life, adoption and heirship, and are emancipated from the dominion of Rome's priests. Fed with the sincere milk of the Word, they grow in grace and in knowledge, and bring forth the fruits

of the Spirit. But being themselves and their children unable to read, the Word of God is a sealed book to them, and, therefore, the great desideratum is elementary instruction, in order to open up to them in their own homes and in their own tongue all the treasures of God's Word.

Until within the last two years there was no stated missionary to the Spaniards in Algiers. The Rev. J. Lowitz, Missionary to the Jews representing the British Jewish Society, occasionally preached in Spanish, and a colporteur has for some time been supported by a missionary society at Barmen in Germany. About two years ago it pleased the Lord to direct the steps of a remarkably gifted man to Algiers, who, full of faith and zeal, has laboured exclusively among the Spaniards with much blessing. Don Francisco de Paula Ruet is a member of a good Spaniard's family, his late father was a colonel in the Spanish army, his uncle was a general, and his brother holds a military command. He was educated for the bar. Having completed his university curriculum with distinguished success, he visited Italy for further improvement in the study of law. Passing, one day, along a street in Turin, he saw people entering a house; he stopped, inquired, and being told that it was a place of Protestant worship, he thought he would like to see and hear what was going on. He entered, the Word touched his heart, and from that hour he became an inquirer after truth, and through God's mercy he at length found it in Him who is himself "The Way, the Truth, and the Life."

Being a man of an inquiring and cultivated mind, he, under the instruction of Dr. De Sanctis (himself a converted priest, whose labours for the evangelisation of Italy are so well known, and have been so much blessed) soon acquired a deep and sound insight into the doctrines of the New Testament. At length, having fed upon the stronger meat of the Word, his spirit was stirred within him, and he determined, in God's strength, to give up all the bright prospects of his legal career, to return to Barcelona, his native city, and there preach the simple Gospel of Justification by faith in Jesus, to his benighted countrymen.

He did so, and the result was, as any one might easily have anticipated. He preached boldly and fearlessly. Being an eloquent and energetic speaker, crowds thronged to hear him, and many believed. One in particular is well known for his subsequent testimony and sufferings for Christ's sake. Manuel Matamoros first heard the word of the Gospel from Don Francisco de Paula Ruet. The priests, as in all ages, ever alive to the interests of their own craft, soon stirred in the matter: the people were beginning to inquire, and inquiry must at all hazards be stifled. The law was invoked, and the preacher imprisoned. His term of imprisonment completed, he was let out, but the fire of zeal and love so long smouldering in his breast, strengthened by prayer and precious communings with the Prisoner's Friend, burst forth afresh; again he preached, nothing daunted, though he knew that "bonds and imprisonment" awaited him. A second time he was incarcerated. At length, finding that nothing short of death, perpetual imprisonment, or exile could extinguish the testimony of this faithful witness for Jesus, recourse was had to the last expedient, and Don Francisco de Paula Ruet was banished for life.

Still carrying his zeal, his faith and his love with him, and nothing "terrified by his adversaries," he wandered forth a penniless stranger, without "purse or scrip," yet with the love of God in his heart, and pitched his tent for some time at Gibraltar, where he preached and taught with much acceptance, and found a help meet for his future journey of life. From Gibraltar he came to Algiers in simple dependence upon the Lord for food and raiment. For months he preached and the Lord supplied his daily necessities in answer to prayer. A society for the evangelisation of Spaniards was founded in Paris: its committee allowed Mr. Ruet two hundred francs a month for the personal necessities of himself and family, that is, ninety-six pounds a-year. He was thus delivered from absolute want, and continued to labour on in faith and hope. But he needs means to travel about the country in order to preach to the Spaniards located around the towns in the country. Thus he goes to Blidah once a month, and has always a large congregation of attentive hearers. But this and all the expenses he has to pay out of his two hundred francs, 8*l.* sterling a month. Had he the means he could itinerate and preach much more abundantly at Bondzareah, Douera, Koleah, Blidah, and other towns.

Churches have been formed at Algiers and other places, but as the work prospers under the Lord's blessing, a greater responsibility is involved to train and teach not only the parents but also the children. Pastor Ruet laments the ignorant state of the little ones, and his inability to supply them with a believing teacher; he has been earnestly praying that God would raise him up help. Just now he has a young man in every way fitted to conduct a school for the children of Spaniards. He is the son of the Spanish colporteur, lately come to Algiers, from Gibraltar, married, intelligent, zealous, and anxious to undertake the work. He speaks French, English, and Spanish, but the last is his vernacular. If about eighty pounds a-year (2000 francs) could be raised, this young man could devote himself to the work of Christian education under the superintendence of Pastor Ruet.

As Spain is at present hermetically sealed to all missionary effort, Algiers seems to be the route into Spain. Spaniards are continually coming and going, and as far as possible, when families or individuals are sailing into Spain, they are supplied with Bibles and Testaments, and thus many copies of the Scriptures have found entrance into Spain, and will doubtless ultimately produce fruit. Pastor Ruet is of opinion that, as soon as missionary effort is allowed and religious toleration established, a large propor-

tion of the Spaniards will throw off the shackles of Rome and turn to the Lord.

Pastor Ruet's faithful preaching in and around Algiers has stirred up the animosity of the priests; the people have been publicly warned not to listen to the heretic, and lately two Catholic missionaries, Jesuit friars, came to Algiers, and in the Cathedral church, during seven successive evenings, delivered lectures (dialogues), and inveighed in Spanish against Protestantism, and denounced Pastor Ruet as a renegade, who, having left the bosom of the true Church, had been exiled by the Spanish Government. The effect of this was only to excite curiosity and stir up inquiry, and thereby to increase the number of Mr. Ruet's hearers. Thus the machinations of Rome's priests, wise in their generation, only turned out unto the furtherance of the Gospel.

It may, perhaps, interest some of your readers to know that Mr. Ruet was engaged to come to London from Gibraltar to preach in Spanish during the last Exhibition, which he did with much acceptance and blessing, in Freemasons' Hall, the temporary Gospel Hall, and in other places.

The Lord's work in Algiers among the Spaniards is progressing in spite of all opposition; as an evidence may be instanced the fact, that, the evening before last Good Friday, Mr. Ruet preached to a congregation of upwards of 400 Spaniards, of whom seventy were communicants.

It would be matter for thanksgiving if individuals or a society would take up this Spanish Mission, and permanently aid its development and efficiency by supplying Pastor Ruet with funds to itinerate in his Master's service preaching the "glorious Gospel of the blessed God," from town to town, and also by providing means to pay the salary of a Christian Spanish schoolmaster.

Mr. Ruet's address is, 6, Rue Doria, Algiers.

Abyssinia.

THE PRISONERS.

THE following copy of a petition to the House of Commons from the mother of the unfortunate Captain Cameron, is printed:—

"The humble petition of Aletta Jacoba Cameron, now residing in Westfield House, Old Wells Road, Bath, showeth—That your petitioner is the mother of Captain Charles Duncan Cameron, Her Majesty's Consul in Abyssinia. That the said Captain Charles Duncan Cameron served several years in the army with distinction; he was present in South Africa during two Caffir wars, and subsequently on the staff of Lieutenant-General Sir William Fenwick Williams, Bart., K.C.B., of Kars, during the Russian war. That after his return to the Crimea, your petitioner's son entered the consular service. He was appointed vice-consul at Redout Kali in 1858, and at Poti in 1859, and on the death of Consul Plowden he was promoted to the consulship in Abyssinia, to reside at Massowah, on 30th June, 1860. That your petitioner's son having been detained in England by order of the Government, did not arrive at his post until early in 1862. That your petitioner's son was entrusted with a letter and presents from Her Majesty's Government to the Emperor of Abyssinia, with which he proceeded to Gondar, the capital, where he arrived in June, 1862, and he was favourably received by the sovereign. That your petitioner's son, having been entrusted by the Emperor with an autograph letter to Her Majesty the Queen, proceeded with it to Massowah in November or December, 1862. This letter reached England in February, 1863. That your petitioner's son, after forwarding his despatches, proceeded to the country of Bogos, and from thence returned to the Emperor's court, which he rejoined in July, 1863. That your petitioner's son shortly after this fell under the displeasure of the Emperor, supposed to have been caused by the British Government neglecting to reply to the Emperor's letter, and also by a change of policy on the part of your petitioner's son in obedience to orders from home. That in September, 1863, certain missionaries were imprisoned in Gondar by order of the Emperor, for causes which your petitioner is unable to explain. That your petitioner's son intervened for their release in his consular capacity, and was himself imprisoned; and from that time he has continued a prisoner, loaded with chains, and subjected to other cruelties and indignities. That your petitioner feels deeply injured and aggrieved that her unfortunate son should, whilst carrying out the orders of his Government, thus be left in the hands of a foreign potentate, and she feels bitterly that the proper protection of his country has been withheld from him, and she turns, after long endurance, to your honourable House, firmly trusting that justice will be done in her painful case, and that immediate and energetic steps may be taken to rescue her son from his long and cruel captivity in an African prison, lest he should sink under his prolonged sufferings and die.—And your petitioner will ever pray.

"ALETTA JACOBA CAMERON, widow of the late Colonel Allan Cameron, Her Majesty's 3rd Buffs.

United States.

THE American Seamen's Friend Society held its anniversary exercises on Monday, May 8, in Irving Hall. This Society has, during the past year, been vigorously prosecuting the system of loan libraries, placed on vessels, under the care of converted or moral officers or sailors. 396 such libraries have been shipped during the past year, making the whole number, since the commencement of the system in 1859, nearly 1400. The total number of volumes thus afloat amounts to nearly 62,000. They are on all the navigable waters of our

country, and on the high seas in all parts of the world. They are placed on vessels connected with the naval or merchant service of our Republic, and the Society wishes to push the work until the 25,000 American vessels afloat are supplied. The various other departments of the work of the Society, such as missions to seamen at navy yards and naval rendezvous, foreign and domestic chaplaincies, sailors' homes, &c., have gone forward with encouraging success. Hopeful conversions are reported from many fields—sometimes extensive revivals. The total receipts of the year were 77,337 dollars. There is a balance in the treasury over present liabilities of more than 3000 dollars. Wm. A. Booth, Esq., is President, and Rev. H. Loomis, Secretary of the Society.

The proper anniversary of the American Board of Commissioners for Foreign Missions is held in September. A public meeting in its behalf was, according to custom, held on the 12th inst. The account of the work carried on by the Board, as read by Secretary Wood, states that it has in active operation twenty-two missions, with 111 stations, and 213 out-stations, distributed over almost all the unevangelised portion of the globe—one-third of its missionaries and more than one-third of its expenditure being, however, employed in the Turkish Empire. The out-stations are manned entirely by a native agency. The number of ordained missionaries from this country is 150; other labourers from this country, 178; ordained native pastors, 41; unordained native preachers and catechists, 251; labourers of all classes, 1068.

The Anti-Slavery Society met on Tuesday, the chief point of discussion being whether it has so far fulfilled its mission that the time has come to disband. The affirmative was maintained by Wm. Lloyd Garrison, and the negative by Wendell Phillips and others. Mr. Garrison, in the course of his remarks, said 3000 dollars were once offered by the State of Georgia, to anybody who would abduct him. Times had changed. Now 100,000 dollars reward had been offered for Jeff. Davis. Recently he (the speaker) was down in Georgia, and not even a sixpence had been offered for him. If the nation takes Jefferson Davis prisoner, and does not hang him, the nation would be recreant to itself. The continuance of the Society was ordered by a decided majority, and Wendell Phillips takes Mr. Garrison's place as President.

The American Tract Society (New York), met on Wednesday in Dr. Adams' church. The receipts of the year have been as follows; Donations and legacies, 136,027 dols. 73 c.; cash sales, 295,338 dols. 24 c.—total, 431,365 dols. 97 c., exceeding the income of any previous year. Grants of publications, 67,349 dols. 6 c.; foreign cash appropriations, 5000 dols.; new publications, 144. Printed during the year, 1,044,900 volumes; American Messenger, 290,593 monthly; Messenger, in German, 43,657; Child's Paper, 295,333 — total, 629,583 copies monthly, or 6,466,966 during the year. Colporteurs, 153. During the year the army and navy have received over 50,000 dols. of the Society's benefactions. There is no change in the principal officers, under whose energetic administration its work has been so long and successfully pursued. The speakers were Bishop McIlvaine, and Rev. H. D. Ganse.

The American Bible Society celebrated its forty-ninth anniversary on the 11th. The treasurer reported the receipts for the year at 677,851 dols. 36 c., of which 404,722 dols. 16 c. was from the sale of books; 256,750 dols. 66 c. from donations, collections, and legacies; and 16,378 dols. 51 c. from rents. Number of books printed here, 1,432,655; in foreign lands, 287,904; total, 1,720,569. Aggregate issues of the last four years, 5,304,703 volumes. Total number of volumes issued since the organization of the Society, 20,609,564. Books sold during the year, 796,365 volumes, valued at 136,131 dols. 77 c. The chair was filled by James Lennox, Esq., and no change was made in the principal officers. There was a large number of speakers. Among them we notice the names of Rev. Justin Doolittle, of China, and Major-General Fisk, of St. Louis.

The following figures indicate the aggregate receipts of the principal institutions:—

American Bible Society	$677,851
American Tract Society	431,365
American Board of C. F. M.* ...	257,888
Boston Tract Society	190,948
American and Foreign Christian Union	83,791
American Seamen's Friend Society ...	43,067
American Colonization Union... ...	13,977
American Temperance Union... ...	8,000
Total	$1,706,887

The General Assembly of the Old School Presbyterians had a discussion on the reception of those who had left the Church in the South, after the secession of the Southern States.

The Rev. Dr. Wood, the moderator of the last Assembly, came from the committee on bills and overtures with a report upon the applications from certain presbyteries as to the reception back of those ministers and elders who have been guilty of schism, in leaving the Presbyterian Church and joining a Southern General Assembly. The deliverance of the committee is comprehended in the first proposition, declaring "Civil war to be a crime against the Government and against God, and hence secession from the Presbyterian Church to be unwarranted and schismatic." The fourth proposition is explanatory: "Churches and Presbyteries thus formed and those ministers who have been disloyal, or not in sympathy with the Assembly's action on slavery, shall be treated with

* Eight months.

kindness when they acknowledge their sins and repent of their errors."

The first overture on which this report was based was signed by ninety-six of the leading spirits of the Old School body. It was a strong document, and, after its appearance in the daily journals, the galleries were filled every day by anxious audiences, led thither in the expectation of hearing the Assembly take action upon it. Dr. Wood urged, in the most magnanimous language, the adoption of his report. He had been conservative in the past, believing that the South intended to get rid of slavery, but observation had led him to the belief that many in the South had pursued such a course as must bind the Church to bring them under discipline. No one expected that any person would dissent from the views of the committee, until the Rev. Dr. W. L. Breckinridge took the floor to oppose it.

The venerable Kentuckian did not deny the facts set forth, nor that discipline was necessary, but took the ground that the General Assembly in the year 1838 prepared itself for any such exigencies as had arisen. What the Assembly did in 1838 for such an exigency I cannot tell, unless it was that the Assembly of that year ordered that an overture proposing that synods be the judicatories of last resort, except in charges against a minister for error or heresy, be again sent down to the presbyteries for their approval. The doctor took the ground that, if the secession of the South had been a success, it would have been a consequence that the Church would be divided with the country, each division adhering to its nationality. At this writing no further action has been taken on the subject.

On Friday the subject came up in the same stern shape, although on another resolution, one reported by the committee on domestic missions. It is as follows:—"That no missionaries be appointed by the Board except those giving satisfactory evidence of loyalty to the National Government, and of cordial sympathy with the Presbyterian Church in her testimony on doctrine, loyalty, and freedom."

The Rev. R. H. Allen, of Nashville, took ground in favour of the resolution. He said that they on the border must have protection. He had been taken from his home, and the rope put about his neck—taken out to be hanged; and there were others whose lives had been in peril, some whose lives had been sacrificed.

Hon. C. A. Preston, mayor of Covington, Ky., the Hon. George P. Strong, of St. Louis, Hon. T. T. Alexander, of New York, and the Rev. J. S. Braddock, of Kentucky, spoke in support of the resolution—the last gentleman giving such thrilling testimony as is contained in the following brief passage:—"I have been rescued from the rope, and my property laid in ashes because of my devotion to the country and the principles of the Church."

The Rev. Dr. S. R. Wilson, from Indiana, was at a loss to feel that he was in a court of Jesus Christ, and not in a legislature or political assembly, so he was opposed to the resolution. The resolution was adopted with but a few negative voices.

The Rev. Dr. Heacock, the corresponding delegate from the New School Assembly, addressed the body on Thursday, in very affectionate terms. He took the opportunity to say that, if the ministers of the South had done their duty in reference to the crime of slavery, there would have been no rebellion. He did not say how much they of the North had encouraged their Southern brethren in the righteous course.

The New School Presbyterian General Assembly unanimously adopted a report on the state of the country, which expresses grief at the assassination of President Lincoln, confidence in President Johnson, joy at the end of the rebellion, and the following views on the question of negro suffrage:

"Not only is it true that this war has prepared the way for us to effect great things for the South; it has also imposed on us responsibilities for the correction of wrongs here at home. The wrong of class legislation in one part of the Union, the bitter fruit of hostility to our government, and the degradation of vast multitudes, it has borne, have shown us that a bad principle, however concealed for a time, will work mischief both to the State and the Church. The heart of the people has thus begun to beat with a desire to remove all such inconsistencies, wrongs, shams, and hypocrisies, from our own legislation. If we fight for, or ask justice for, the African in the South, we must act justly towards him at the North. Neither the law nor the Gospel, when rightly understood, will permit us to exclude from the rights and privileges of freemen, those who are citizens like ourselves—many of whom have imperilled their lives in this conflict. It is for us, as Christian patriots, to recognise men as men, both in the Church and in the State. And, since, in this high ecclesiastical court, we have given to the nation and the world a signal illustration of the justice we advocate; since here intelligence and piety are recognised as the only necessary qualifications in him who is chosen to represent the ablest ministers and the noblest churches in the land, we can consistently exhort the members of our churches to apply, to the full extent of their influence, the same principles in their relations to the State. Let it not be said that, as a church, we have nothing to do with civil legislation. The day has gone by when an intelligent Christian will affirm the doctrine that what is wrong in religion is right in politics. God has taught us, in this war, that the Church must conserve the State, by instructing the people in the great principles of justice, and inspiring them to practise the same. Without the teaching and the inspiration of the Church, the patriotism of this nation would never have nerved itself for the persistent and heroic defence of freedom (and this is but another name for justice), which has crushed the treason that sought

to assassinate the State. We wish all men to know that the members of our churches are bound to be Christians, in politics as well as in religion. God hath made us responsible, according to our numbers and our intelligence, for the welfare and healthful legislation of the State. To meet this responsibility, our Christian patriots must exert themselves to influence the *primary meetings* for the nomination of fit men, to secure the election of good, pure men, to office; and, when nominated themselves, to remember the duty of assisting their country, and illustrating both their piety and patriotism, by consenting to serve her."

The Quadrennial General Conference of the United Brethren in Christ met at Western Iowa, on May 11th. The address from the Bishop gave the following statements on statistics:—

Preaching places	5,684
Classes	4,630
Aggregate of members	89,811
Meeting-houses	1,248
Sabbath-schools...	1,906
Teachers...	9,928
Sabbath-school scholars	68,171

On account of having no report from the work on the Pacific coast, nor any from Kentucky or Tennessee, nor from that portion of the Virginian Conference within the rebel lines, we cannot give the figures as strictly accurate, but as *probable* in those portions of the Church. An increase is shown, as you will observe, in every item but one. There has been a decrease in the membership as compared with the report of four years ago, amounting to 4642. This loss may be attributed principally, no doubt, to the disturbed state of the country. Many of the young men of the Church have fallen by the sword, or have perished by army sickness. Besides this, some from sympathy with treason have gone from among us voluntarily, and others from the same cause have been dismissed. On the whole, we ought to thank God that the decrease has not been greater. There have been added to the number of preaching places in the four years, 1115; to the classes, 730; to the meeting-houses, 207; to the Sabbath-schools, 393. It is a fact, full of promise, that there are now more than 68,000 scholars in our Sabbath-schools.

SUGGESTIONS AND REPLIES.

TO THE EDITOR OF "CHRISTIAN WORK."

Sir,—On the eve of returning to Holland, I wish to address to you a few lines, which, by the means of your paper, may reach a number of British Christians, whose sympathy for a good and noble cause I highly desire to enlist. I came to England a few weeks ago at the request of the Committee of the British Organisation of the Evangelical Alliance, in order to give some information about the religious condition of Holland, more especially with reference to the General Conference which, God willing, will be held next year in Amsterdam, or the Hague.

Wherever I have been I have met with that kind hospitality and Christian affection which characterises and honours your nation, and which I shall never forget. Everywhere I found that the religious state of Holland was almost unknown to most of the English people; but, on the other hand, I am happy to state that I experienced amongst all those whom I had the pleasure of meeting, a very lively interest in that subject.

But, although the kind assistance of my English friends introduced me to many influential Christian men, and through their instrumentality I found the opportunity of addressing public or drawing-room meetings in London, Bath, Nottingham, Derby, Liverpool, and elsewhere, the short time of my stay in your country did necessarily prevent me from coming in contact with as many British Christians as I could have desired, whilst the difficulty I experienced in speaking your language made me feel how deficient an advocate I was of the cause I had to plead.

It is for these reasons that I wish to take the opportunity afforded by your kindness in opening your columns for this letter. I wish to repeat once more, by means of the press, more publicly than I could do at one of the said meetings, that many Christians in Holland will do whatever is in their power to make the General Conference of 1866, with God's help, as interesting and fruitful as possible, and that we are especially anxious to see as many British brethren from all denominations as will be able to come. It is an indubitable fact, that there exist historical and religious ties between the British and the Dutch peoples; that they are nations of one stamp and spirit; and that by customs and principles they are nearer one another than is generally known.

And from the various expressions of sympathy which the Dutch Conference Committee has received at home, and from several of the most eminent men on the Continent, we may expect to have next year's Conference not less blessed than those which were consecutively held in London, Paris, Berlin, and Geneva, and which left more than a happy remembrance.

Now, we should sincerely regret if, by misapprehensions or misunderstandings of one kind or the other, the great idea of the Evangelical Alliance once founded in England, should lose in your country something of the sympathy and support it deserves. This idea of the real unity which virtually exists in the Church of Christ in all nations,

of the communion of saints, of the necessity of all members of Christ's Church throughout the world co-operating in the unity of faith : this idea is not only rooted in the very centre of Christianity, in the heart of Gospel truth ; but it is decidedly one of the great wants of the present day,—one of the most valuable means to encounter and overcome the terrible assaults of unbelief and superstition. In our days of free trade and railway connections, when all nations are brought nearer together in close and perpetual intercourse, Christians ought not to isolate themselves. The children of God ought to have in this respect the wisdom of the children of the world, and employ all providential means of interchange of thought and action in the higher interests of the kingdom of God.

I am not able to judge why the idea of a Christian Alliance, so congenial to the practical sense of your people, has not more widely spread, or has even lost some of its former adherents. But it should be understood that, though the organisation of the Evangelical Alliance is the means of convening the General Conferences, they are in no way confined to the members of the Alliance, and that *all Evangelical Christians* are invited to attend, who have at heart the true interests of the Church of Christ. Far be it from us to assail or undermine any existing Church in its special character. On the contrary, we believe that each of them, as well as each nation and individual, has its own vocation in the kingdom of Christ. We do not wish them, Churchmen or Dissenters, to deny their particular creed or conviction. We want to see them all, being such as they are ; meeting together in the spirit and love of Christ to the glory of our Saviour and God ; "co-operation without co-ordination ;" union without uniformity ; harmony even by the difference of character ; universal enrichment by mutual interchange. This is what we seek to obtain by our efforts, what we pray for from the Lord as a blessing to His Church, what we expect in some measure at least from the intended Conference of 1866.

Believe me, Sir, with Christian affection,

Yours,

M. Cohen Stuart,

from Rotterdam.

London, *May* 23, 1865.

THE DUTCH MISSIONARY ANNIVERSARY INVITATION.

Dear Brethren,

It is, perhaps, not unknown to you, that since two years, great missionary meetings have been held in Holland. At our last festival, July 14, 1864, about ten or twelve thousand Christians, from different parts of the country, met together in unity of faith and love, taking home with them the remembrance of a happy and blessed day, never to be forgotten. The general sympathy aroused by our festival, and the undeniable fact of its being a great blessing in days of growing unbelief and apostasy, made it the duty of the Committee to arrange a third Evangelical National Missionary Festival this year.

For the happiness of our last meeting we feel partly indebted to the presence of delegates from different Missionary Societies abroad, and of some friends of Missions from England and Germany, who joined with us in prayers and thanksgivings to the Lord. We feel sure, dear Brethren, that a new appeal on your sympathy will not be made in vain ; as we from our side may assure you, that it will be highly appreciated.

God willing, our Great National Meeting will be held on Thursday, the 6th of July, from morning till evening, in Maarsbergen, near the station of that name, on the railway from Utrecht to Arnhem. A proper time will be allowed to the foreigners who wish to address the meeting. If necessary, their words will be translated by one of the members of our Committee.

If you will be so kind as to give us information before the end of this month, as to the number and names of the visitors we may hope to expect, we shall be happy to procure them a lodging near the place of the meeting at a Christian friend's, who will think it an advantage to offer his hospitality. Due arrangements will be made, in order that our foreign friends shall meet such a reception as they have a right to expect.

Trusting our request will not remain unanswered, I remain, dear brethren, with the expression of brotherly love and Christian affection,

Your friend and brother in Christ,

M. Cohen Stuart, Pastor in Rotterdam.

Rotterdam, *June* 9, 1865.

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